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CONTENTS

THE INFALLIBLE CHURCH. 225
The Rev. CORNELIUS F. CREMIN, S.T.L., L.Ph., St Paul Seminary, St. Paul, Minnesota.
NATURALNESS IN PREACHING 233
The Right Rev. Monsignor H. T. HENRY, Litt.D , Catholic University of America.
CATHOLIC THEOLOGY AND THE SOVEREIGNTY OF THE PEOPLE 245
The Rev. HENRY G. HUGHES, Clifton, Bristol, England.
METHOD OF INSTRUCTION ON PRAYER. 255
The Rev. H. B. LOUGHNAN, S.J., Melbourne, Australia.
CHURCH FINANCE AND ACCOUNTING. II 263
WILLIAM M. DEVINY, Washington, D. C.
RECENT EPISCOPAL ARMS 287
PIERRE DE CHAIGNON LA ROSE, Cambridge, Massachusetts.
CLERICAL ELOCUTION. II 291
The Rev. Father WALTER, O.S.B., St. Vincent Seminary, Beatty, Pennsylvania.
MARYKNOLL MISSION LETTERS. LIII: Life in China 303
The Rev. FRANCIS X. FORD, A.F M., Yeungkong, China.
THE NEW CITIZENS 309
LEGISLATION AND MORALITY. 311
SEMEL OBLATUS—ONCE OFFERED. 312
HEBRONENSIS.
THE ASSOCIATION OF OUR LADY OF A HAPPY DEATH 315
Fr. FINTAN MARIA, O.S.B., St. Benedict, Louisiana.

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA

ACTA PII PP. XI

Indictio Universalis Iubilaei Anni Sancti Millesimi Nongentesimi Vicesimi Quinti....272

LITTERAE APOSTOLICAE

I. Indultum Oratorii Privati conceditur Sacerdotibus in Concilia Pontificii Operis a Propagatione Fidei adscitis....278

II. Indulgentiae, Privilegia et Facultates Spirituales tribuuntur Fidelibus et Sacerdotibus in Pium Opus a Propagatione Fidei adlectis....279

III. Ad R. P. D. Guilelmum Turner, Episcopum Buffalensem: de Diocesana Synodo....284

DIARIUM ROMANAE CURIAE

Recent Pontifical Appointments....285

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month....287

Recent Episcopal Arms. (*Pierre de Chaignon la Rose, Cambridge, Massachusetts*)....287

Clerical Elocution. II. (*The Rev. Father Walter, O.S.B., St. Vincent Seminary, Beatty, Pennsylvania.*)....291

Maryknoll Mission Letters. LIII: Life in China. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*)....303

The New Citizens....309

Legislation and Morality....311

Semel Oblatus—Once Offered. (*Hebronensis*)....312

The Association of Our Lady of a Happy Death. (*Fr. Fintan Maria, O.S.B., St. Benedict, Louisiana*)....315

Clandestine Baptism to Dying Protestants....317

Doubtful Marriage....317

The Impediment "Disparitas Cultus" and Baptized Protestants....318

CRITICISMS AND NOTES:

Y. M. S.: Parish Information Service....320

Higgins: How to Talk to the Deaf....320

——: The Seminarists' Symposium....320

——: The S. J. H. Printing Department....320

Ward: The Passionists....322

Fortescue-Smith: The Uniate Eastern Churches....324

Rossini: Il Οεια Λειτουργια....325

Blat: Commentarium Textus Codicis Juris Canonici....325

Gredt: De Cognitione Sensuum Externorum....326

Coan: Rule of Faith in the Ecclesiastical Writers of First Two Centuries....328

Pastor-Kerr: The History of the Popes from the Close of the Middle Ages....329

Betten: Historical Terms and Facts....330

LITERARY CHAT....331 BOOKS RECEIVED....335

The Last Supper and Calvary

A Reply to Critics

By

THE REV. MAURICE DE LA TAILLE, S.J.

Pontificia Università Gregoriana, Rome

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THE ECCLESIASTICAL REVIEW

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THE INFALLIBLE CHURCH.

THE recent discussions in Belgium between representatives of the Church of England and of the Catholic Church on the question of reunion evoked much heated controversy in the British press. One contributor, the secretary of the Church Association (an Evangelical body), emphasized the insurmountable difficulties in the way of success because of the doctrinal differences between Canterbury and Rome. He declared that any prospect of success depends first and foremost on the question to be asked and answered: "Is the Church of Rome prepared to recede from her claim to be an infallible Church?" The Catholic answer is not far to seek. The prompt and inevitable answer is: "The Church of Rome is not only an infallible Church, but the only Church—which by divine institution is infallible." For Rome to disclaim infallibility is to surrender the chief corner-stone of the building erected by the Divine Architect, Jesus Christ. Hence, the only way of reunion open is that which the critic mentioned regarded as "too absurd to be seriously entertained", namely, "the absorption of the Anglican Church by the Roman Church".

What this awful claim of infallibility amounts to which so dismays Protestants, and which in reality is the one principle that makes unity actual and enduring, and without which union with the Catholic Church would be neither possible nor worth while, deserves consideration. The purpose of this paper is to examine the nature and scope of this prerogative of infallibility; to reflect upon the need of such a power in

the Christian Church to guard the deposit of revealed truth and to preserve organic unity; and to review briefly the evidence of its bestowal on the Church by the Divine Founder of Christianity.

God became man in the person of Jesus Christ. He came upon earth in visible human form to save mankind. Salvation comes through Him as "the Way, the Truth, and the Life"—the way of virtue, the truth of faith, and the life of grace. By these means—of virtue, of truth, and of grace—alone can man be saved. To perpetuate His own mission and to make these means of salvation available to all men for all time, Christ founded His Church. This Church as the Society of Salvation fulfills her divine mission when she teaches true doctrine, inculcates right conduct, and dispenses the saving graces. Hence, the primary function of the Church is the same as that exercised by Christ, and enunciated by Him before Pilate in the words: "For this was I born and for this came I into the world, that I should give testimony to the truth".[1] To ensure the Church's success as witness to divine truth Christ endowed her with the gift of infallibility. That the exercise of this gift be the more efficacious Christ bestowed it not only upon His Church as a whole, but also upon the supreme head of the Church, in the person of the Apostle Peter and of his successors in office, namely the Roman Pointiffs, to the end of time.

Infallibility is the divine gift which enables the Church, or the Pope, to teach truth without danger of error. It supplies immunity from error or mistake, so that the infallible teacher understands correctly the doctrine, and teaches it in a manner to safeguard others against deception. The scope of this infallibility is quite limited and well defined. It extends only to truths comprised within the special mission of Christ and His Church, namely, religious and moral truths. Hence it must not be confounded with omniscience, as though the Church and Pope knew as much as God Himself. For their knowledge is much confined. Infallibility has no concern with natural truths of history, or science, or philosophy as such, unless these may on occasion impinge upon some doctrine of faith or morals. Nor must it be confused with impeccability,

[1] Jo. 18:37.

as though a pope to be infallible must be sinless. Hence, the mistake of some non-Catholics who imagine they disprove papal infallibility when they can point to a few popes who were not saints. Infallibility, like sacramental power, attaches to the office and not to the personal character of the minister. Besides, when we say the Church and Pope are infallible we do not meant they are, like the prophets and Apostles, the organs and recipients of new revelations and truths from God. Not so: their mission and privilege is to preserve intact the Christian revelation (completed with the death of the last Apostles), and to expound and preach correctly the doctrines contained in this revelation, or deposit of faith, and to ward off and condemn all errors and heresies that misinterpret its meaning.

We might further remark that only on rare occasions, and when emergencies or the special needs of the faithful demand, is this infallible power exercised. But once exercised the decision is irrevocable, and we have absolute assurance that the doctrine so set forth is infallibly true. A doctrine once defined leaves no place in the mind of the believer for doubt as to its truth. We have the warrant of God Himself that in such solemn pronouncements His Church cannot err. What finer basis of faith and more perfect assurance of truth can man possess? This infallibility is formally exercised when the Catholic Bishops in General Council assembled under the presidency of the Sovereign Pontiff, or when the Pope, in virtue of his supreme Apostolic authority as pastor and teacher of all Christians, defines a doctrine concerning Faith and morals to be held by the universal Church. Two instances of such exercise of infallibility in the past century were when the Vatican Council defined as a dogma of faith that the Roman Pontiff is infallible, and when Pope Pius IX with universal acclaim defined the dogma of the Immaculate Conception of the Blessed Virgin Mary. Henceforth all faithful Catholics accept as divinely true these two dogmas of our Holy Faith. For are we not assured by the infallible teacher that we have as our guarantee of their truth the word of the all-truthful God?

The need of an infallible Church to guard the deposit of Faith, that is, to preserve and propagate and interpret aright the doctrines and moral principles of the Christian religion.

is made manifest by a few reflections. If even the American Constitution and our civil laws, concerned only with the simple things of secular life, and formulated in modern times in a language familiar to all, require expert officials for their proper interpretation and authoritative application, how much more necessary is an official guardian and exponent of the revealed mysteries of faith, and of the divine code of law originally recorded in an unknown tongue, and in times and circumstances alien to our mode of thought, and pertaining to the regions of the spiritual and the supernatural? And if our Supreme Court finds itself at times woefully divided in its legal decisions, yet must the citizens abide by its judgment, how much more helpless to understand and explain and enjoin the mysteries of the Christian faith would man be without the aid of a divinely guided authoritative teacher and judge?

In fact, fallible reason working upon the Christian mysteries and irresponsible to the divine authority of the Church only succeeds in dissolving those mysteries and reducing them to the level of mere natural truths, and even untruths. This is the lesson of history. All heresies are but the vain attempts of unaided and uncontrolled reason to interpret supernatural truths. Reason wrestles with a power of a higher order, as did Jacob with the Angel, and, seeking to compass within its narrow limits a divine mystery, only succeeds in the denial and destruction of the doctrine. This is the genesis of the Babel of Beliefs among Protestant sects. They repudiated the infallible Church, and now, of Christianity they have little left beyond doubts and denials and endless conflicts, and houses divided against themselves. Out of this Babylonian captivity of warring sects, certain eminent minds in quest of religious and moral certainty, and sorely sensitive to the desideratum of doctrinal authority and of a voice that can speak as having authority and with the accent and mind of the Master, have escaped and found refuge and full spiritual satisfaction in the Catholic Church. Certainty is the food of the mind; doubt and skepticism are mental irritants. And history proves that man unaided by divine light and authority tends toward agnosticism in matters spiritual. As G. K. Chesterton has well said, unbridled criticism but compasses intellectual

suicide; and from this dire fate can man be saved only by a doctrinal policeman—who is no other than the infallible teaching authority of the Church of Christ.

This vital need of an infallible teacher, if Christian revelation is not to evaporate and dissolve into pure paganism and naturalism, does not prove *the fact* of infallibility. Yet as God has done so much to save men, even unto the gift and sacrifice of His only-begotten Son, He is not likely to leave man bereft of assistance so necessary. But we are not left to conjecture and presumption. We have most convincing historical evidence that Christ instituted an infallible Church, and placed over it as chief ruler and teacher an infallible head. A brief summary of this evidence will satisfy the purpose of this paper.

That Christ was an infallible teacher of divine truth none will deny. That He could establish a society to continue His work as teacher of truth, and endow this society with infallibility, no one who believes Christ to be the God-man will question. That He did establish such an infallible Society is a matter of simple evidence. The Apostles were the first recipients of this doctrinal authority—the first officials appointed by Christ; and these were to have successors to their office and power to the end of time. For Christ promised to send to His Apostles the Holy Ghost, the *Spirit of Truth,* who would abide with them *forever;* who would teach them all truth, and recall to their minds all things whatsoever He had said to them.[2] Further, as one who possessed all power in heaven and on earth, Christ commissioned His Apostles to preach the Gospel to every man, who must believe under pain of damnation; to teach all nations to observe all things whatsoever He had commanded; and as a guarantee of success He promised to be with them all days even to the consummation of the world.[3] Now, those empowered to preach the Gospel truths to the whole world and for all time, and who are entitled to exact fullest submission of mind and will, and who are aided and illumined by the abiding presence of Christ and His Holy Spirit, cannot be otherwise than infallible. To admit that the Church so constituted could fall into error and

[2] Cf. Jo. 14:17; 16:13.
[3] Mark 16:16; Matt. 28:20.

teach false doctrine, and fail in its mission as the divine guide to salvation, is to deny Christ's power to effect his purpose, to make the Spirit of Truth responsible for falsehood, and to deny men salvation who will not unquestioningly assent to what is false and wrong.

Besides, the Apostles, who are the best interpreters of the mind and will of their Master in regard to the Constitution of His Church and the powers He bestowed on her, show themselves fully conscious of this gift of infallibility. They look upon themselves as the authorized and unerring witnesses of the Gospel of Christ;[4] as official guardians and exponents of the deposit of faith;[5] as co-workers with the Holy Ghost in determining Christian belief and Christian duty for the faithful,[6] who must accept their teaching as the word of God,[7] and who must repudiate all opposed doctrine, even if reached by one who poses as an Apostle or an Angel from Heaven.[8] The Church is to their mind the "Church of the Living God, the pillar and ground of truth".[9] If these words do not reveal conscious possession of infallibility, human language is meaningless. Identical is the mind of the Church in the post-Apostolic period, and down through the centuries. Their maxim was "where the Catholic Church is, there is Christ, there is the Holy Ghost, there the truth". And all General Councils are of the same mind as the Apostolic Council of Jerusalem which opened its session with the words: "It hath seemed good to the Holy Ghost and to us".[10]

That Christ made infallible the supreme head of His Church —St. Peter in the first place, and his successors in the primacy for all time, the Roman Pontiffs—is equally clear. Peter was chosen from among the Apostles for special recognition by the Master, and given a name symbolic of his high office: "Jesus, looking upon him, said: 'Thou art Simon, the son of Jona: thou shalt be called Cephas, which is interpreted Peter'"

[4] Acts 2:32; 4:19.
[5] I Tim. 6:20.
[6] Acts 15:28.
[7] I Thes. 2:13.
[8] Gal. 1:8.
[9] I Tim. 3:15.
[10] Acts 15:28.

(Rock).[11] In due time, on the occasion of Peter's confession of Christ's divinity, the Master promised to make him head of His Church in the memorable words: "Blessed art thou, Simon Bar Jona: . . . I say to thee that thou are Peter (Rock) and on this rock I will build my Church, and the gates of hell shall not prevail against it".[12] Surely, if Peter is the rock foundation whence the Church derives her strength and stability and unity, and on account of which the powers of death (of error and corruption) can never conquer her, he must be infallible. Else, he as head could force her into error, and so become a source of weakness, not of strength, a cause of failure, not of success, since her primary mission is to preach divine truth. Hence the head must be as unerring as the body, in fact, the effective source of the Church's infallibility. This fact is expressed still more strikingly by Christ at the Last Supper. Addressing Peter, Christ said: "Simon, Simon, behold Satan hath desired to have *you* (Apostles) that he may sift *you* as wheat, but I have prayed for *thee* that *thy* faith fail not, and *thou* being once converted confirm thy brethren".[13] Christ's prayer must be efficacious, so Peter's faith is unfailing or infallible, and thus his mission of confirming the faith of the brethren or members of the Church must be exercised as long as the Church lasts and Christian faith needs confirmation.

This promised power and primacy as pastor and doctor of the universal Church was conferred on St. Peter on a later solemn occasion. By the Sea of Galilee the Risen Christ appeared to the Apostles, and singling out Peter and eliciting from him a triple protestation of love, He commissions him as the chief Shepherd of His whole flock—commanding him to feed His lambs and sheep.[14] This means at least that Peter is empowered to feed the flock of Christ—the Christian Fold, both rulers and subjects, with the wholesome pasture of sound doctrine, and to guard it against the noxious weeds of false and pernicious error. So it has ever been understood in Christian history. Such was the cause of Rome's preëminence from earliest times. She was the center of unity, the

[11] Jo. 1:42.
[12] Matt. 16:18.
[13] Lk. 22:32.
[14] Jo. 21:15.

touch-stone of orthodoxy, the "*Magistra et Mater omnium ecclesiarum*". Hence, communion with Rome is an essential condition of membership in the Church of Christ.

This dogma of the Infallible Church finds most fitting and authoritative expression in the formal decree of the Council of the Vatican which defined the papal infallibility in these words: "Faithfully adhering to the tradition handed down from the beginning of the Christian Faith, we teach and define it to be a divinely revealed dogma, that the Roman Pointiff when he speaks *ex cathedra,* that is, when, in discharge of his office of pastor and teacher of all Christians, he defines, in virtue of his supreme Apostolic authority, a doctrine concerning Faith and Morals, to be held by the universal Church, is, through the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine concerning Faith and Morals; and that, therefore, such definitions of the Roman Pointiff are of themselves, and not through the consent of the Church, irreformable". This property of infallibility, then, with which Christ endowed His Church and its supreme Head affords the simplest criterion by which to recognize the one only Church of Christ and to distinguish her from spurious claimants. What church claims and asserts and exercises this sublime prerogative, and challenges competition? The Roman Catholic Church alone. For she alone is Christ's Church. Communion with her and filial submission to her infallible authority gives the assured confidence of belonging to the one Fold and enjoying the paternal protection of the one Shepherd. All others who bear the name are Christians only in sentiment and churches by courtesy. They may become true and formal members of Christ's mystical body and sharers in the full life of the Divine Organism of the Church only by recognition of the Vicar of Christ, by acceptance of the Roman Pontiff as Supreme Visible Head of the Christian World. The union after which they seek and the unity to which they aspire is here realized in the only form possible—according to the promise of Jesus Christ and through the power of His Holy Spirit.

C. F. CREMIN.

The St. Paul Seminary, St. Paul, Minn.

NATURALNESS IN PREACHING.

I.

Habitus enim mentis in corporis statu cernitur.—St. Ambrose.

Nothing is so unnatural and offensive as to hear passionate sentiments declaimed with pompous language and in measured periods.—Fénelon.

Let the delivery be easy, dignified, expansive, natural, vigorous, edifying, grave and somewhat slow.—St. Francis de Sales.

The whole discourse should be delivered in a natural and familiar tone of voice, with suitable inflexions, avoiding monotony and all that savors of sing-song or declamation, for the best possible matter makes, as a rule, no impression if delivered in that fashion.—M. Almeras, C. M.[1]

St. Francis de Sales warns us that our preaching should be *natural;* that is, it should be in accord with the genuine character of the preacher, and should therefore discard artifice, affectation, and imitation. In the quotation from his Letter to the Archbishop of Bourges on preaching, placed as one of the texts for the preachment of the present paper, the whole subject is comprehensively stated in eight[2] words, and amongst these we find the word *natural.* Artifice, affectation, imitation—there is yet another opposite to *natural* besides these. However incredible it may seem, there is such a thing as *unnatural* preaching, which is the very reverse of artifice, or affectation, or imitation.

It is principally against artifice and affectation, however, that writers on pulpit oratory warn the young preacher. Although it may be somewhat tedious to rehearse their chorus here, a good purpose may be served by noting some of their peculiarities of intonation. The lesson they sing may be misunderstood.

Some of those who counsel us to "be natural" mean that we should avoid elocutionary precepts and training. Dr. Samuel Johnson did not believe in what is termed "action" in the pulpit. In his life of the hymnodist for children, Dr. Isaac Watts, he assures us that the poet "did not endeavor to

[1] The quotation is from "an outline of the Method of preaching adopted in the Congregation of the Mission. It was drawn up by M. Almeras, first successor of St. Vincent de Paul, and embodies the method of preaching recommended by the saint." Boyle, *Instructions on Preaching,* vi. The Method comprises ten pages (77-86), and is obviously a much condensed treatise.

[2] Dom Schuech, O.S.B., amplifies somewhat in his *The Priest in the Pulpit.* He demands naturalness if the discourse is to be agreeable: "The delivery will be *agreeable* when it is natural, animated, modulated, and euphonic."

assist his eloquence by any gesticulations; for as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it." This sententious denial of action to the pulpit was perhaps made very hastily. The good Doctor conceived the function of the preacher to be like that of the logician or mathematician, namely to prove a proposition. But the true purpose of the pulpit, like that of the forum or the bar, is to move to moral activity. Intellectual conviction does not necessarily lead to corresponding moral action. *Meliora probo, pejora sequor.* Fénelon states the fact admirably in his second Dialogue on Pulpit Eloquence:

Plato says that a discourse is eloquent in proportion to the effect it produces on the mind of the hearer: according to that rule you can estimate exactly every discourse that you hear. An address or sermon which leaves you unmoved, which does not touch the depth of your feelings, which tends only to afford you intellectual gratification, is not truly eloquent at all. Will you hear the opinion of Cicero, which is the same as that of Plato, upon this point? He will tell you that all the force of oratory ought to be directed to no other object than to stir and influence the hidden springs of feeling which nature has set in the heart and mind of man. . . .

But what would you say of a man who should demonstrate that which was true, but in a manner dry and bare, although exact; who should put his arguments in correct form, or who should make use of the method of the mathematician in his public discourses, without adding anything vivid, striking, or figurative? . . .

Cicero was quite right in saying that philosophy ought never to be separated from eloquence; for the ability to persuade is, without knowledge and wisdom, simply pernicious; while without this art of persuasion wisdom is unable to win over the hearts of men, so that they shall apply themselves unto virtue. It is well just to remark in passing, in order that we may understand how greatly mistaken were the people of the last century. There were, on one side, men of letters who cared only for the purity of style, and the polish of the periods, in books; these people, being without solid principles of doctrine, with all their culture and learning, were for the most part freethinkers. On the other side there were scholastic theologians, dry and thorny, who put forward truths in a manner so disagreeable and so little calculated to attract attention, that they repelled almost everybody. . . . Thus in eloquence everything consists in adding to the solid proof of a proposition the means of interesting the hearer

in it, and enlisting his feelings in favor of that which is proposed to him.[3]

Corporeal action is not, indeed, requisite for a cold demonstration of truth. Nature itself indicates, nevertheless, that emotion expresses itself in voice, gesture, manner. Where the feelings are touched, action results. Articulate language may fail to find words for some phases of emotion, which can be intimated only by gesture. And Wordsworth assures us that there are thoughts that do often lie too deep for tears. Whilst, therefore, "action" may not have "any correspondence with theological truth", it may prove most helpful in enforcing the will to put that truth into practice by appeals to the heart as well as to the mind.

Meanwhile, Dr. Johnson concedes something to gesticulation. In the *Rambler* he seems to make some distinction between gesture and gesticulation, implying that the latter's "vehemence" may make truth find a lodgment in the heart of "the ignorant and rude" upon whom "propriety" is lost. Customs vary with nationalities, and what an Englishman of Dr. Johnson's age would consider vehement might appear quite proper to cultivated men of another race.[4]

[3] Father J. V. O'Connor, in his *Hints on Preaching,* whilst counselling the use of gymnastic exercises in order to gain that "ease and flexibility of movement which are the basis of all correct gestures", nevertheless consoles the preacher who cannot make any gesture at all, "with Ruskin's opinion, that the orator should make no gesture, as it diverts the mind from the calm reception of truth." I am inclined to suspect that he was thinking of Johnson's view rather than of a counsel of Ruskin.

[4] It is of some importance to estimate oratorical advice in connexion with its source. An English clergyman, E. V. Hall, declares that "English people, as a rule, are not given to much emotion; at least, they do not like to make a public exhibition of emotion, and so, they also dislike actions which seem sensational or theatrical". He meanwhile admits that "action, if spontaneous and natural, immensely enhances the effect of a sermon; if, however, it be forced and unreal it does more harm than good, for it creates the feeling in the minds of the hearers that the preacher is theatrical and unreal." (*Clerical Reading, Preaching, and Choir Training,* London, 1908). Another English clergyman, E. Tyrrell Green, contrasts preachers in England and in Wales: "It is not easy for the average English preacher to allow proper play to the feelings in delivery because of our characteristic tendency to repress our emotions. The preacher in Wales is more fortunate, because his hearers are naturally of a more emotional temper, and accordingly are disposed to appreciate any display of the feelings and are more obviously responsive to appeals. Sometimes, for this very reason, caution is necessary for the Welsh preacher in particular, lest, through the ease with which he finds he is able to work upon his hearers, his sermons become shallow and sentimental, and he allow feeling to degenerate into frothiness." (*How to Preach,* London, 1905.) Henry Neville, actor and

Archbishop Whately insisted so greatly upon naturalness that he declined to give any precepts for gesture, "because the observance of even the best conceivable precepts would, by destroying the natural appearance, be fatal to their object." He feared lest training in elocution should result in artificiality and a *quasi* dramatic delivery.

The fear of "elocutionary" preaching is doubtless behind many of the adjurations addressed to young preachers to "be natural." In this light we may listen to some of the warnings.

In his *Doctrina Pastoralis,* Archdeacon Blunt writes:

"Be natural." All affectation is detestable everywhere and in everyone, but in the conducting of Divine Service and in the preaching of God's truth it is something worse, it is profane. All self-consciousness is a form of selfishness, though often a very subtle form; but to be occupied with thoughts of self in the midst of the highest of all services is to put self before others and to be in peril of putting self before God. As a rule, if we are true we shall be earnest, and if we are earnest we shall be natural—natural in voice, in action, in demeanor, in carriage. This we must be, lest we act a part, and aim at producing some artificial effect.

But he feels here the necessity for uttering a caution that "it may be well to ask and accept the criticism of a wise and

dramatist, declares (in *Voice, Speech, and Gesture,* Edinburgh, 1908) a common view: "The Italians and French employ much more gesture than the English; the children of those nations that express with their hands, follow the examples surrounding them, exercising only the imitative faculty. It must be remembered that that is the custom of their country, practised sympathetically and simultaneously with the every-day art of expressive and imaginative delivery. We notice the objectionable redundancy and futility of gesture generally in the immature and bad artist of those countries; while in the experienced and finished artist gesture becomes what it should be, a graceful aid and accompaniment of speech, in harmonious perfection, and an expressive power even without it." Vinet in his *Homiletics* (Eng. tr., New York, 1861) observes: "That which in one age or country seems natural, does not seem so in another. From our point of view, the panoply of St. Paul (Ephesians 6:13-17) is not natural. The oriental style does not appear more so. Epochs of half-civilization, epochs, also, the exquisite performances of which appear to be of a species of naïveté, and those of extreme civilization, are little favorable to the natural in style; to restore us to this, is the object of mental culture. It is as the proof or sign of sincerity that the natural pleases. The absence of it induces a suspicion of that of sincerity, although one may be very cordial without being natural; in that case, however, we must indeed be cordial. Who are more cordial, more moved and more moving than Saint Augustine and Saint Bernard? and yet they are not natural."

discerning friend, lest in an over-naturalness we unconsciously fall into some mannerism which, peculiar though natural, may become a characteristic habit, distracting if not offensive to our hearers. Mere naturalness may, unless the nature is refined and sensitive, be uncouth, pretentious or vulgar." It should of course be the work of a proper course in elocution to anticipate the pulpit by the removal of such mannerisms and of such "mere naturalness" or of such "over-naturalness". And, human nature being what it is, and "wise and discerning friends" what they usually are, the counsel to ask and trust their friendly criticism is like asking us to lean on a frail, mayhap a broken, reed.

Blunt would have a friend note any mannerism. Bishop C. A. Hall, in his *Preaching and Pastoral Care,* contrasts manner with mannerism:

> *Be natural.* "Any manner will do; what won't do is mannerism." While we rightly enforce our word with emphasis of tone and gesture, anything that is awkward or ridiculous must be avoided, or whatever would distract attention from the message to the preacher.

The Abbé Mullois felt strongly on the subject. "A man", he said, "who has not a natural and true delivery, should not be allowed to occupy the pulpit; from thence, at least, everything that is false should be summarily banished." Why should such energetic measures be invoked? He had already given the answer, in his *The Clergy and the Pulpit,* to so natural a query. "The preacher", he wrote, "speaks as nobody in the world ever spoke; he bawls, chants, or sings without modulation and without feeling. Hence, a malicious wag on hearing a preacher pronounce those terrible words: 'Depart, ye cursed!' in a bland tone, turned to his companion, and said: 'Come here, my lad, and let me embrace you; that is what the preacher has just expressed.' Everywhere else, men speak; they speak at the bar and the tribune; but they no longer speak in the pulpit, for there we only meet with a factitious language, and a false tone. . . This style of speaking is only tolerated in the Church because, unfortunately, it is so general there; elsewhere it would not be endured. . . Some time ago, there was a warden at the Pantheon—a good sort of fellow in his way—who, in enumerating the beauties of the monument, adopted precisely the tone of many of our

preachers, and never failed thereby to excite the hilarity of the visitors, who were as much amused at his style of address as with the objects of interest which he pointed out to them."

Artifice in the pulpit is the subject of special reprobation. The argument is to the effect that gesture, voice, pose, manner, facial and vocal expression—in a word, "action"—should be considered as the physical clothing or representation of feeling. Action may accompany, but it also may naturally precede or even follow, the verbal expression. In any event, however, action should be natural; that is, it should come spontaneously from the same fountain-head as the emotion itself. "If you really and truly feel the sentiment, your gestures will be correct, no matter how widely they deviate from the fashion-plates in books of elocution. Your own personality, your individuality, then speaks, and you reveal yourself. The soul leaps to your eyes, raises the hands, advances the foot. Surrender yourself to the inspiration. You cannot go far wrong." Father O'Connor adds, in his *Hints on Preaching,* that thus your gesture will be your own, and if it be awkward or too vehement, you should be of good courage, for awkwardness and over-vehemence are defects, not faults, which can be corrected by later training and suggestion. He implies throughout his little volume that the suggestion is to come from some friend, and the training is to come from yourself. But "the mischievous teaching of a set of conventional gestures only represses the native ardor of the soul."

The Abbé Mourret, in his vivacious *Leçons sur l'Art de Prêcher,* argues against those who foolishly seek some mechanical receipt or formula for exciting and expressing divine faith. They seek "a mechanical art for the production of conviction! Is it possible?" Is this Apostolic preaching?

Disciples of St. Peter and of St. Paul, disciples above all of Him who was their Master, our Lord Jesus Christ, let us picture to ourselves the Apostle of the nations at the Areopagus, the Chief of the apostolic College before the Cenacle, Jesus on the bark of Peter. . . . Doubtless gesture, pauses, apostrophes, inflections and vocal outbursts accompany their discourse; but is it possible to imagine them taking this indignant or supplicating attitude, employing this metaphorical or literal expression, making this gentle or menacing

gesture, because they had learned in some school of rhetoricians that this metaphor, this formula, this gesture were proper to express supplication, indignation or any other feeling of their religious soul? . . .

He recalls the saying of Pascal, that true eloquence mocks at eloquence. He appeals to our recollections of sermons delivered by pulpit "orators":

> Is it not true that, from the moment you perceived or suspected some studied calculation in such or such an oratorical movement, a work of art in some apostrophe, you lost view of the truth preached by the priest and thought thenceforward only of the man who was speaking? You had come to listen to an apostle, and you heard only a rhetorician.
>
> There are some preachers who have the gift of suppressing themselves. Their voice is sonorous and their gesture is powerful; and meanwhile you see and hear only the virtue or the mystery they announce to you, only the God of whom they speak. The splendor of the virtue which they preach to you arises from the effacement of their own person. *Oportet Illum crescere,* said the first preacher of Jesus Christ, St. John the Baptist, *me autem minui.* He must increase and I must decrease. Lodge this rule in your memory; it is the alpha and omega of Christian preaching.

Doubtless it was with this reasoning in mind that Whately urged preachers not to use *care* to make any gesture graceful or appropriate, for to do this would be the destruction of naturalness. In his *Ad Clerum,* Parker expresses a holy rage against *studied* gestures. "What I do warn you against", he says, "is *the wickedness of taking any studied gestures into the pulpit.* I denounce this as iniquity in the sight of God, as the consummation of heartlessness, as a hypocrisy as transparent as it is audacious." His italics emphasize his feeling of indignation.

Other examples of the sentiment of homiletic writers on this phase of the subject could easily be added here. Instead, let us hear the view of a layman, a most competent critic who was assuredly entitled to utter his kindly warning. Addressing a young preacher, David Garrick wrote:

> You know how you would feel and speak in the parlor to a dear friend who was in imminent danger of his life, and with what ener-

getic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadence, or gesture. You would be yourself; and the interesting nature of your subject, impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would be in the parlor, be in the pulpit; and you will not fail to please, to affect, to profit.

Excellent advice—and yet the young preacher may feel free to object that the parlor is not, after all, the pulpit, and that one dear friend is not quite the same as a congregation of wholly unfamiliar faces.

II.

No preacher begins by being natural; it is a quality acquired only by cultivation. Artlessness is the perfection of art.—W. J. Foxell.[5]

If you really and truly feel the sentiment, your gestures will be correct, no matter how widely they deviate from the fashion-plates in books of elocution.—J. V. O'Connor.

They move easiest who have learned to dance.—Pope.

For man to be natural in the absolute sense is to be a savage occupying but a single grade above the brutes.—D. P. Kidder.[6]

The rules of elocution are as universal and unchangeable as the laws of human nature itself.—J. W. Etter.[7]

[5] Foxell has an interesting chapter in his *Sermon and Preacher* on "Voice and Delivery". He begins with an anecdote: "Everybody has heard of Lamb's reply to Coleridge, when the latter asked him if he had ever heard him preach. 'My dear fellow', said Lamb, 'I never heard you do anything else!' The satire, keen but kindly, was directed just as much to the manner as to the matter of Coleridge's conversation. His talk was quite in the pulpit style, at a time when the pulpit had a more distinctive style than is now the case. . . . Still, it does survive—all traditions die hard—and with it, or rather, as part of it, the traditional pulpit-voice. . . . Mgr. Dupanloup, in his valuable work on 'Popular Preaching', in which nothing seems to have been overlooked which has any essential bearing on the subject, speaks of this '*triste ton de la chaire!* It goes almost without saying, that such an eminent authority alludes to it only to condemn it as an artificial and conventional product, a thing to be studiously avoided."

[6] In *A Treatise on Homiletics*, Kidder declares that absolute naturalness ranks man near the brute, and that "for elevated and cultivated manhood to be natural is quite another thing. It is to set up a standard of the highest excellence attainable, and to reach as near to it as possible by all legitimate efforts and means. . . . It is a very inconsistent philosophy which would educate the eye, the ear, the hand, and the brain, and yet refuse training and culture to the voice." He also pays much attention to delivery in general and in particular phases of gesture, attitude, and the like.

[7] Etter, in *The Preacher and His Sermon*, remarks that "those who despise rhetorical art are sometimes the most artificial, and least natural. In urging,

In the preceding section of this paper, formal elocution has been sufficiently decried. "Be natural", not artificial, is the dominant note. The sorry product which professional elocutionists have often graduated could "break into the movies" to-day only for the purpose of raising a laugh unintended by the graduate himself. But it would seem that he has somehow been allowed to climb into the pulpit—and hence, perhaps, we have been enabled to enjoy the chorus practicing the fugue entitled "Be Natural." But in the present section we shall hear confused warnings. Father O'Connor, in his *Hints on Preaching,* found humor in "the fashion-plates in books of elocution." The curious reader will find many really beautiful "half-tones" of this kind in the volume entitled *Voice, Speech and Gesture* (Edinburgh, 1908). Father O'Connor published his volume in 1894, and I have counted in Father MacNamara's *Sacred Rhetoric* (Dublin, 1882) forty-six well-executed portraits of a priest illustrating as many positions and gestures. I confess that I did not admire the "half-tones" of the Edinburgh volume very greatly; but the demure illustrations in Father MacNamara's book rather pleased me. I could not help comparing them with the mental picture evoked by Father Potter's expression, "clownish and ungraceful gesture" (in his *The Pastor and His People*); or by Saint Alphonsus Liguori's caution to the preacher (in the *Instructions to Preachers*) not to keep the arms attached close to the sides, or to raise them together in the form of a cross, or throw them behind the shoulders, or strike them against each other or against the pulpit, or to stamp the feet, or to twist the head, or to move it too often or too violently, or to have it always raised or always inclined upon the breast, or to keep the eyes closed or always cast down or fixed immovably in one direction. The precision of movement by "line and file" is rather more pleasant to contemplate than the movements of the "awkward squad."

If the priest is remitted to such elocutionary training—often at the hands of Protestant laymen—as he may have the energy and initiative to procure for himself, artificiality and forma-

therefore, the subject of elocutionary drill, we only urge that which tends to make men more, not less, natural, that what they *do* express shall not be at variance with what they *intend* to express." He devotes thirty large pages to "Elocution and Conduct in the Pulpit".

lism may unhappily result, for he cannot well sit in judgment on his own teacher. But if elocutionary training were given in ecclesiastical seminaries by a priest who, whether by art or by natural endowment, has succeeded in mastering that naturalness which is the happy result of art that knows how thoroughly to conceal itself, we might not need to share the fears of those who find in elocutionary discipline the death of naturalness.

We may fairly conjecture, at all events, that the pen-picture drawn by Sidney Smith was not a caricature of any system, however wrongly based, of clerical elocution. I trust my readers will indulge me in the long extract from the Preface to his Sermons:

To other causes of the unpopularity of sermons may be added the extremely ungraceful manner in which they are delivered. The English, generally remarkable for doing very good things in a very bad manner, seem to have reserved the maturity and plenitude of their awkwardness for the pulpit. A clergyman clings to his velvet cushion with either hand, keeps his eye riveted on his book, speaks of the ecstasies of joy and fear with a voice and a face which indicate neither, and pinions his body and soul into the same attitude of limb and thought, for fear of being called theatrical and affected. The most intrepid veteran of us all dares no more than wipe his face with his cambric sudarium; if, by mischance, his hand slips from its orthodox grip of the velvet, he draws it back as from liquid brimstone or the caustic iron of the law, and atones for this indiscretion by fresh inflexibility and more rigorous sameness. Is it wonder then that every semi-delirious sectary, who pours forth his animated nonsense with the genuine look and voice of passion, should gesticulate away the congregation of the most profound and learned divine of the Established Church, and in two days preach him bare to the very sexton? No man expresses warm and animated feelings anywhere else with *his mouth alone,* but with *his whole body;* he articulates with every limb, and talks from head to foot with a thousand voices. Why this holoplexia on sacred occasions alone? Why call in the aid of paralysis to piety? Is it a rule of oratory to balance the style against the subject, and to handle the most sublime truths in the driest manner? Is sin to be taken from men, as Eve was from Adam, by casting them into a deep slumber? Or from what possible perversion of common sense are we all to look like field-preachers in Zembla, holy lumps of ice, numbed into quiescence, stagnation, and mumbling?

It is theatrical to use action, and it is methodistical to use action. But we have cherished contempt for sectaries, and persevered in dignified tameness so long, that while we are freezing common sense for large salaries in stately churches, amidst whole acres and furlongs of empty pews, the crowd are feasting on ungrammatical fervor and illiterate animation in the crumbling hovels of Methodists. If influence over the imagination can produce these powerful effects, if this be the chain by which the people are dragged captive at the wheel of enthusiasm, why are we, who are rocked in the cradle of ancient genius, who hold in one hand the book of the wisdom of God, and in the other grasp the eloquence which ruled the Pagan world—why are we never to rouse, to appeal, to inflame, to break through every barrier, up to the very haunts and chambers of the soul?

The pulpit attitudes satirized by Sidney Smith were affectations and mannerisms adopted, curiously enough, for the purpose of escaping the charge of affectation and mannerism. But, as has been said above, the polar opposite of naturalness is unnaturalness, and not merely affectation or mannerism or artificiality. In his *The Preacher and His Sermon,* Etter well remarks that "We are not natural by nature,—indeed, the most natural thing in the world is to be unnatural, and it often takes one a long time to 'come to himself'. Hence, it requires the process of true art to get back to true nature. 'Nature is the art of God, and art in its perfection reproduces nature.' Those who despise rhetorical art are sometimes the most artificial, and least natural. In urging, therefore, the subject of elocutionary drill, we only urge that which tends to make men more, not less, natural, that what they *do* express shall not be at variance with what they *intend* to express." The priest who acts naturally when in the company of his intimates or his clerical associates finds himself in a relatively unnatural situation when he ascends the pulpit and confronts a sea of faces that are not the old familiar faces of Charles Lamb. If he then displays awkwardness, shyness, self-consciousness; if he knows not what to do with his hands, his feet, his arms, his legs, his eyes; if his own voice seems strange to him, and he murmurs or shouts or screams; if, in a word, he is a changed man, it is not because he is affected or manneristic or imitative, but simply because he is for the nonce unnatural. It is appropriate to mention here some of the unnatural things

that may then accompany his discourse and distress or distract his hearers.

It is the true province of a teacher of elocution, rather than of a clerical friend or a more or less casual acquaintnace, to indicate and correct such faults of delivery. In *The Ministry to the Congregation,* Kerns generously takes up "the rather ungracious task of emphasizing some of the physical faults of speech" which, he adds, "in fact, are innumerable: with every new speaker some new fault may be expected to appear." Such faults are: to begin too low or too high in pitch, since the voice may degenerate into a guttural murmur in one direction or into a squeaking falsetto in the other; "to confound the ideas of loudness and distinctness"; "to speak in a monotone, or in a monotonous succession of whisperings and bawlings, or in a cantillating, recitative, sing-song tone"; to speak in an acquired "tone"; "to allow the lungs to become exhausted of air, not filling them in the momentary pauses of speech"; to scream; to use mechanical emphasis and inflections, too much emphasis, or to "swallow some parts of words"; to identify a rapid utterance with vivacity or feeling, or extreme slowness with deliberation and profundity of thought; "to speak through the nose—or rather not through the nose"; to have the lips well-nigh motionless, or the mouth nearly closed, or to use the handkerchief near mouth or nose whilst speaking; to clear the throat needlessly or to expectorate. I have not repeated all the faults he enumerates and have not embodied his accompanying and quite pertinent comments and illustrations.

Kerns next considers faults in facial expression, attitude, and motion. St. Alphonsus Liguori has already been cited for some of the faults of attitude and motion. It will suffice to add that the face should not keep a wooden rigidity of countenance or, on the other hand, be "distorted as if in pain". His Lectures XXIX and XXX make interesting reading.

With such a multitude of possible (and, from the nature of the case, unrecognized) defects confronting him, the young preacher will perhaps agree with an impartial friend who would think it hardly wise to urge "naturalness" on him un-

less at the same time he is urged to correct his own faults or defects in the manner of his preaching. Merely to have these defects pointed out will not suffice, for many of them should have been corrected by anticipative discipline, that is to say, long before they had become an unnatural "second nature" through habit. "They move easiest who have learned to dance." And they enunciate clearly who have practised this art for a long time. They gesture with an unstudied grace, point and dignity, who have for a long time trained their muscles thereunto. They unconsciously assume a correct attitude in the pulpit who have long before accustomed themselves to ease of bearing. They avoid the abashed murmur that sinks at times to a growl, or the strained voice that rises at times to a shriek, who have practised the art of correctly placing the voice. When all such necessary preparatory training and self-discipline shall have been patiently practised and endured, the preacher will not dream of going to his holy task with any studied gestures. He can be most attractively "natural".

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CATHOLIC THEOLOGY AND THE SOVEREIGNTY OF THE PEOPLE.

DEMOCRATIC TENDENCY OF THEOLOGIANS.

A French writer, M. Ramière, in a work the third edition of which was prefaced by a letter written to its author in the name of Pius IX, made the following statement: "Ultramontane theologians openly profess the principle of the sovereignty of the people in the sense in which I have explained it . . . . When one reads their works, one is astonished to find them incomparably more favorable to the rights of the people than most of the modern publicists who boast with the greatest ostentation of the title of Liberals."[1]

"We may affirm," writes M. Sortais,[2] "that the people is sovereign, in the sense that its consent, formal or interpretative, is necessary to give rise to a government or to give it

[1] H. Ramière, *Les espérances de l'Église,* Paris, 1867; quoted by G. Sortais in the *Revue Pratique d'Apologétique,* 15 April, 1909.

[2] Loc. cit.

legitimacy, to determine its form and fix its limits. The doctrine of popular sovereignty, reduced to these terms, is perfectly tenable. It would be a mistake, moreover, to maintain that this teaching is a dangerous compromise with the revolutionary theory (of popular sovereignty) set forth by Rousseau and his disciples. . . . The two theses are separated by differences that go to the root of the matter. According to Rousseau, society is an artificial construction, and the people are the original fount of power; according to Suarez (and a catena of Catholic theologians), society is an institution of nature, God is the source of power, and the people its channel."

"There is no (Catholic) opinion on this matter of political power," writes Cardinal Billot,[3] "which is not poles apart from the revolutionary doctrines. For even if we take the teaching of the majority of the old theologians, who say that power is in princes or magistrates as communicated to them from the people, no one can fail to see how far it differs from the subversive principles which we have described. . . . For, first, in the opinion of those theologians, the right of ruling is not of human creation; it is not created simply by the will of men entering into a contract, nor by the absorption of individual rights into the social body, nor by the assembly of the multitude, but it is from above, from God the Author of nature. . . . Hence, secondly, the community is not the fount of authority, but at the highest its immediate receptacle and the medium of its communication to the persons designated to exercise it. Further . . . . just as the civil power, originating in Divine natural law, is ordained wholly and entirely for the common good, so the mode in which it can and ought to pass from the people to the prince or magistrate does not depend on the mere arbitrary choice of the community, but is to be regulated by that same natural law from which power takes its rise, and by that same consideration of the common good which is the reason for the existence of civil power. Whence, thirdly, the prince or magistrate is not, according to this teaching of the older theologians, in the position of a mere instrument of the multitude, dependent on the popular will as the norm of his governing, nor is he to be looked upon as subject, at any and every juncture, to deposition at the people's

[3] *De Ecclesia*, tom. III, Quaestio XII, pp. 12, 13.

demand. Finally, he is truly God's minister for good, according to the Apostolic word. . . ."

No theological teaching amongst Catholics, then, has any kinship with modern evolutionary and revolutionary schools be they based on Rousseau's *Social Contract* or on later developments of sociology which, after Hegel, have ended in the deification of the State as the highest expression of the absolute Being and Will, from which there can be no appeal. Based on principles of right reasoning, as well as of faith, Catholic theology, for that very reason, works for the true interests of the people, being equally opposed to the intolerant monarchism of the upholders of the divine right of kings and the no less intolerant systems of modern times which, giving to the people the *name* of sovereign, subject the individual citizen in fact to a State or faction tyranny of the worst description.

We may put aside as practically obsolete in Catholic theological thought the old regalist theory, once strenuously upheld by the Gallican school, through whose influence in France the *Defensio* of Suarez, written against King James I of England, was condemned and publicly burnt. That there is no room for that antiquated doctrine in Catholic theology now is abundantly evidenced by the quotations given in a former paper from Papal documents,[3] to which may be here added these words of Leo XIII in his Apostolic Letter to the French Cardinals, 3 May, 1892: "Though political power is always from God, it does not follow that the Divine designation always and directly (*immédiatement*) attaches to the modes in which this power is transmitted, or to the contingent forms it takes, or to the persons who are invested with it. The very differences of these modes in different nations show to demonstration that they are of human origin."

What is the Sovereignty of the People?

In what, then, does the real sovereignty of the people according to Catholic theologians consist? In answering this question we enter upon the territory of Catholic domestic controversy. There is the well-known controversy as to whether the ruler, upon designation by the community, receives his

[4] See "Catholic Teaching on the Civil Power", Ecclesiastical Review, August, 1924.

authority directly from God Himself without any intermediary, or mediately from God through the people.

Then, amongst the theologians who believe that civil authority comes to rulers mediately from God through the people, there are some who hold that the power or authority itself, complete, and, so to speak, fully equipped for action, is deposited in the community.

This power, or governing authority, is handed over by the people to the ruler or rulers whom they designate, in and by the very act of designation. This is the view of the great Spanish theologian Francis Suarez and the large school who follow him. He speaks of the community transferring its power to the prince in the manner of one who should give away what belongs to him so that it is no longer his but the possession of the one to whom he has given it.

Since the middle of the nineteenth century a view has been gaining ground which, while agreeing with the teaching of Suarez as to the mediate reception of power by rulers through the people; agreeing, too, with the doctrine — recognized, indeed, by the immemorial practice of the Church herself — that it lies with the people to decide, in accordance always with the demands of natural law and equity, both the form of government they will live under and the persons in whom it shall be vested; yet parts from the Suarezian school on the question how, and in what precise sense, the civil power is originally in the hands of, and is transmitted by, the community at large.

An eminent representative of the more modern view of the question is Cardinal Billot, whose teaching seems to the present writer, if he may venture to say so, more in accordance with the nature of things, as well as with indications furnished by the pronouncements of Pope Leo XIII, than the doctrine of Suarez on this particular point of the mode of possession and transmission of political authority by the people.

SUAREZ.

The teaching of Suarez is thus summarised by M. Sortais:[5] "When a multitude or community wishes to establish itself as an organized civil society, political authority is conferred by

[5] Loc. cit.

nature itself, that is to say, by God, the Author of nature, upon this same multitude, which forms a moral personality. The reason is that civil power is of Divine (natural) law. Now natural law does not confer this power on any man in particular; therefore it is upon the multitude that the power is conferred. For, in the absence of any positive law, there is no reason why one individual rather than another should impose his will as obligatory upon those who up till then were his equals, or issue commands to them as their sovereign.

"Once invested thus with power, the multitude can dispose of it in that manner which is for its best interests. Consequently, it is allowable for the people to keep authority in its own hands (democracy), or to transfer it to an individual, with or without right of succession (monarchy, elective or hereditary), or to confer it upon an élite (aristocracy), or to combine these elements in various proportions so as to produce a mixed régime. But, when once the people have in this way given up their political sovereignty, they may not resume it, except in cases provided for by the original pact, or if the sovereign becomes a tyrant; that is, if he turns to his personal advantage the authority which he has received in order that he should promote the common good."

"The point that Suarez labors to make", writes Father Joseph Rickaby, S. J.,[6] "is this, that civil authority is the gift of God immediately to the civil community, or commonwealth; and that the commonwealth gives it to the king, who thus holds of God mediately, not directly: in other words, that government is the creation of God, but kings are the creation of men—a speech of utter treason in the ears of His Sacred Majesty James I."

"The supreme civil authority", says Suarez himself,[7] "considered in itself, is given immediately by God to men, when they are gathered into a State, or perfect political community. But that involves no peculiar positive institution, or gift altogether distinct from the production of human nature, but follows naturally, by force of the first creation of that nature. Therefore, by virtue of the said gift, this authority is not in one person, nor in any special assembly of many persons, but

[6] *Political and Moral Essays,* Benziger Brothers, 1902, pp. 103-104.

[7] *Defensio Fidei* against James I, Fr. Rickaby's translation, loc. cit.

is in the whole perfect people or body of the commonwealth . . . ." Again, (*De Legibus*) "It follows that civil authority, so often as it is found in one man or prince, according to lawful and ordinary right, has proceeded from the people either proximately or remotely, and cannot be held otherwise, consistently with justice." On this quotation Fr. Rickaby remarks that Suarez was not the originator of the doctrine of the transference of power from the people to the prince; and Cardinal Billot tells us that it was the teaching of the older Scholastics.

We need not discuss the question, raised by some at the time, whether the system of Suarez was marked with disapprobation by the Letter of Pius X in which that Pontiff condemned the *Sillon.* Not only does the context of that particular passage, which was supposed in some quarters to involve a decision against the Suarezian theory, show that the Holy Father left open the questions at issue between the holders of "mediate" and "immediate" investiture of rulers with their authority, and confined himself to laying down the universally accepted doctrine of the Church; but it is to be remembered also that the Holy See would never condemn teaching freely held in the Church for centuries by a large body of theologians without making the fact of the condemnation plain beyond doubt.

CARDINAL BILLOT.

The teaching of Cardinal Billot is summarised in the following four assertions or theses of his work *De Ecclesia,* Volume III, Question XII.

1. Political power, considered in itself, is from God as Author of nature.
2. Neither the form of political government, nor the conjunction of power with the persons of any individual rulers is from God; and consequently there is no one in civil societies or kingdoms who holds authority by Divine right.
3. The right of determining the form of government and fixing the law according to which rulers shall be invested with authority, is originally in the people; and the teaching of the Scholastic theologians, reduced to these terms, is most true.

4. The right of establishing a new form of government and of making a fresh investiture of power is always in the community according as the necessity of the common good requires; and therefore, generally speaking, any government to which the community peacefully adheres is to be held legitimate.

The first of these theses simply sets forth the teaching of the Church upon which all are agreed, and which was treated in the former article by the present writer in the August number of this REVIEW. It should be noted that the assertion in thesis 2, that "there is no one in civil societies or kingdoms who holds authority by Divine right", is in no way opposed to the doctrine which was asserted in that article; namely that government, as such, is of Divine right. That is Catholic and Scriptural teaching, and is proved at length by Cardinal Billot himself. Legitimate rulers rule by Divine authority in the sense that the authority which they hold is from God in the way we have seen. But this is not the same as saying that this or that ruler has a Divine right to be the one in whose hands the power is placed.

It is the later assertion that Billot, equally with Suarez, denies. "In order that power should descend from God immediately to any determinate person," writes the Cardinal,[8] and he is speaking here of authority coming by natural law, not of any special and positive dispensation, like the Papal power or the Jewish Theocracy—"there ought to be some natural fact or some natural property, of itself determining the power to that particular person: as, for example, the male sex determines that the man shall be the head of the family, and the natural fact of generation determines parental authority in the society of the family. But there is nothing of that kind to be found in the origination of civil society. Conjugal and family society are determined by nature as to their special forms, so that there is no room here for human intervention. But political or civil society is left by nature indeterminate, so that human will and human institution have to intervene as the proximate cause, not only of the special form that civil society shall take, but also of the derivation of power to certain individuals according to a certain form of constitution."[9]

[8] Op. cit., p. 16.

[9] Op. cit., pp. 14-16.

THE REAL POPULAR SOVEREIGNTY.

It is with Cardinal Billot's third statement that we reach the modern divergence from Suarez. "The right of determining the form of government and of fixing the law according to which rulers shall be invested with authority, is originally in the people."

This, argues the Cardinal, follows from what has been said already. For to provide by human institution for government can belong only to those who have care of the community. But this cannot yet be the prince or magistrates, for, till government is established and the civil society organized, there is neither prince nor magistrate. Hence to provide a government belongs at this stage to the community itself, and it is clear from the nature of the case that the power thus possessed by the people is constitutive power—they are in the position of a Constituent Assembly. In that, and as we shall see, in the permanent right of deposing a tyrannical government and changing the form of government when the common good imperatively demands such action, the real sovereignty of the people consists.

It must not be thought, however, remarks the eminent author, that this constituent power is necessarily or for the most part exercised by way of formal suffrage, particularly that form of suffrage which consists in counting heads. "For, unless we wish to construct for ourselves a fictitious world, we shall recognize that political constitutions are established for the most part by that kind of law which arises from custom (*consuetudo*), where *rationabilis voluntas faciens jus* is expressed by use and practice. For it rarely happens that a people in a formal manner and of set purpose makes a constitution, but as a rule a government is prepared and brought in by force of events which depend on an infinite variety of circumstances, and the adhesion of the people gives it juridical existence. . . . In whatever manner the government is introduced, it does not become legitimate except by the consent of the community, which under all circumstances retains its juridical character and efficacy."[10]

This doctrine has the advantage that it presents no contradiction to historical facts, so far as they are known, regard-

[10] Op. cit., p. 19.

ing the origin of most States and Governments—avoiding thus an objection which has often been brought against Catholic theories hitherto. "For our teaching would contradict history only if it made out that the formal and express suffrage of the multitude was at the foundation of every constitution. . . ."[11]

Father Joseph Rickaby has some interesting remarks on this subject in his *Political and Moral Essays* (p. 109), from which I have already quoted. "Suarez's theory," he writes, "has had great vogue in the Catholic schools, where it has led and still leads to much disputation. The objection to it is that it is not sufficiently historical. Suarez speaks as though the getting together of a people, and consequent development of authority, was the work of an instant. We do not profess to know how the 'horde' came together, but it takes generation upon generation to form the 'tribe', and many more generations before the tribe assumes the full majesty of the mature State."

Again, "So, having in our hands a theory formed on the hypothesis of a primitive equality, we must make the necessary corrections in applying it to the inequalities which history reveals in the constituent materials of the first commonwealths. Suarez's theory then holds good as a 'first approximation'. It holds . . . . in a society where every man is the peer of his neighbor. Perhaps the colonists who broke away from the British Crown under George III, came as near as ever men came to such equality among themselves. Then the history and constitution of the United States will be the best example of Suarezian theory put in practice."

Cardinal Billot criticizes the theory of Suarez as follows. He finds fault with the notion of the people possessing civil authority, complete and in full equipment, by force of natural law, and then abdicating it in favor of the prince. The institution of a government, he points out, is not the giving up by the people of something which they possessed, not the loss of something necessary to them, but rather the acquisition of something required by the common interest. Further, it is difficult to see how or why natural law should confer on the community a power which it can scarcely ever use itself, but which, as Suarez himself admits, it is forced by the necessities of the case early to deliver into the hands of its rulers.

[11] Ibid., p. 20.

Thirdly, this theory of transmission of an authority fully vested in the people, an authority already fully constituted, would seem to contradict the important principle, also admitted by the Suarezians, that natural law leaves the form of constitution quite indeterminate. An arbitrary system is constructed; Democracy is represented as having that Divine right which is properly denied to kings, and is made out to be the original, divinely instituted, yet (again according to Suarez himself) frequently impracticable form of government inherent in the very constitution of man.

The true sovereignty of the people, then, in Cardinal Billot's view, founded on the teaching of the older Scholastics, consists in the permanent and inalienable right of the community to decide the form of government and to choose its rulers; that right *ipso facto* including the right of changing both government and rulers in certain circumstances; such circumstances to be judged, not by mere caprice, but by reasons based on consideration of the common good—the object for which all government exists. In other words, the people form a constituent assembly, with power to constitute, and, when necessary, to reconstitute their State.

It might seem at first that such sovereignty is not much to boast of; yet on consideration its power is seen to be tremendous. Moreover, it is for the real interests of democratic government that its power shall rest on true principles, and on no others. The people will not gain if self-government rests on unreality.

The more modern view which I have endeavored to outline leaves every people free to choose Democracy, and to maintain that democratic[12] government is the best, *ceteris paribus,* and the most suited to human nature at *its* best and in its highest development—a proposition which a minority only will be found in these days to dispute.

It cannot reasonably be denied that the teaching of the Catholic Church as represented alike by the utterances of the great Pontiff Leo XIII and by her secular practice, while it puts all forms of legitimate government on a level as regards divine institution, is wholly favorable to those rights of the people which it is the professed aim of democracy to secure.

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[12] The word "democratic", as is obvious, is not used here in the party sense.

METHOD OF INSTRUCTION ON PRAYER.

WE deal here in particular with instructions given to religious or seminarians, though much of what is to be said has reference to others also—sodalities and other pious congregations.

In the first place, a word on the need of instruction in methodical prayer; for an objection is made attacking its necessity. It is urged that in this matter, system is a hindrance rather than a help; for, those people to whom methodical prayer is taught, are, for the most part, already accustomed to pray more than the average good Christian in the world; they have their own way of dealing familiarly with God in prayer; some are accustomed to spend fairly long periods before the Blessed Sacrament, without much conscious use of method; and perhaps cases are to be met with, where good souls in religion are disquieted by finding themselves unable to pray with as much relish after, as before, their entrance into religion. It is urged that mechanical formulas—preparatory prayers, preludes, petitions, work of the intellect, colloquies, etc—are to blame.

The answer seems obvious. In the first place, it is easy to pray, when one is inclined for it, and when no allotted period has to be spent. It is not so easy, when one has a definite time apportioned off for prayer, irrespective of the inclinations of the moment. And the difficulty is increased when the longest and the most important period of prayer is in the morning. For, various natural reasons could be alleged (due deference being paid to the contrary assertion of not a few ascetical writers) in support of this being for many *not* the easiest time for continued prayer; there is merely the necessity of either praying then, or having the time for prayer crowded out by the busy day that follows. Unless, then, there is some method to fall back upon, the half hour, or hour, can very easily be spent in torpor, instead of in prayer. By all means pray with the artless simplicity of children; but do not forget the corrective truth that continued prayer is not always easy, when it is of obligation, and when we must pray whether we feel drowsy or not. A bright summer morning, with the smell of flowers floating through the windows, and a cheerless grey dawn of

winter with the chapel lights burning low and the air close and heavy—these conditions necessarily affect our prayer.

Quite recently the Holy Father appointed St. Ignatius as the patron of all retreats and spiritual exercises. Now, St. Ignatius is conspicuous for his methodical prayer. But be it noted that in his "Spiritual Exercises" there may be found no less than seven methods of prayer. None of them, indeed, are new discoveries; but they are for the first time clearly analyzed and catalogued. They differ very much from each other, as a sample of two of them will show. Thus, for instance, some prayer already memorized—the Hail Mary, or the set of ejaculations beginning "Soul of Christ sanctify me"—may easily fill in a half hour fruitfully. One first attunes the soul for prayer, by a vigorous act of faith in the presence of God; then the prayer is recited in the normal reverential manner; next, one goes back on it, lingering on each word and phrase, with as much prayerful thought as possible—not passing on until the dwelling on the word has ceased to keep one in touch with God, or to be a help toward reflections of a holy and practical nature. To take another quite dissimilar method of spending a half hour, or an hour in prayer. A whole scene, e. g. that of the Samaritan woman in the fourth chapter of St. John, is read over the previous evening, by way of preparation. It falls naturally into three divisions, which will serve for three "points"—Christ our Lord Alone, Christ with the Woman, Christ with His Apostles. His character is studied throughout the incident; His patient tact becomes obvious; His knowledge of what passes in the souls of His creatures, and His love despite that knowledge; His arrangement of circumstances to suit His wise ends; His earnest appeal and exquisite promise to His fellow workers. There is a natural tendency to gather fruit from such a study, or "contemplation", of "the persons, words and actions". The result will be both direct and indirect; for on the one hand there will be definite resolutions formed; and on the other, the mere realization of Christ's character tends to make the person who thus prays, more Christ-like in his attitude toward others.

People then should have a knowledge of the various ways in which time may be profitably spent in prayer, and should feel quite at liberty in employing these normal methods. But does

this mean that a director, in his public instructions, should decry following a fixed line of conduct in prayer, or should belittle the advantages of more discursive prayer? No. For to give such advice would be imprudent. It might all too easily lead to a careless preparation of one's subject for meditation, in the rash expectation that some of the various methods of prayer will suggest themselves and all will be well. Freedom in our manner of dealing with God is quite compatible with the strictest fidelity in doing our utmost to make our prayer a success. In point of fact it is the common experience that prayer is then most artless and simple and unmethodical and rich in grace, when the preparation, both proximate and remote, has been made with humble diligence.

What about the use of technical terms, such as are found in many ascetical writers? Some guiding principles may be suggested. 1. In general it would not seem advisable to label one form of prayer as "that of beginners", another as "that of proficients", and a third as "that of the perfect". For this tends to discourage some, and to make others self-conscious and fruitlessly introspective, while others again fall into the quite natural fault of placing themselves in the category which does not include them. 2. Certain technical terms ought to be studiously eschewed when instruction is being given in public. A few will serve as specimens—"mysticism" or "the mystic state," for example. The effect of this expression may vary widely from a half derisive smile to smug complacency. Those to whom the term is applicable will not generally misunderstand it; while on the other hand they can get on quite well without it. In fact, for some, especially at the beginning, it may often be desirable that they do not suspect what is their director's analysis of their state of soul. Again, "gentle contemplation," "acquired contemplation", "prayer of simplicity" or "of simple regard" are expressions which might well be left in the books that quite properly and necessarily use them. For, those whose manner of praying is thus correctly labeled will generally constitute the minority of the audience; the remainder may most easily be lead astray by such words, and come to confound torpor with prayer. 3. But, in public addresses, should allowance be made for those forms of prayer which only the Holy Ghost can teach? Should the director

exclude not only the terms, but also the doctrine of mystical theology? With many careful reservations, we should be inclined to say that he must cater for all, and not merely for some or perhaps nearly all. For instruction and helpful direction is needed by all. It is hardly correct to argue that those souls whom God raises above the normal manner of prayer should be left to the Holy Ghost; for the experience and the teaching of the saints emphasize the loss that may be suffered through lack of clear and authoritative teaching. Obviously, the director need not, and, generally speaking, certainly should not deliver a treatise on mysticism; since, for the most part, direction of this sort is given in private. But if, from the general trend of the director's methods, souls who need special help see that he can understand them, they will not fail to seek further advice later. Such souls instinctively feel in what quarters they may look for help.

How then should this instruction be given? In the most artless way possible: without any technical terms or expressions that are vague. Some of the following points might be emphasized from time to time. 1. There is no need to be in a hurry to press forward with our scheme of prayer, once we are in touch with God. For, the teaching of St. Ignatius is clear and definite and lays down no restrictions: "I will pause there where I find fruit until I have satisfied myself". (Fourth "Addition" at the end of the 1st "Week"). This allows for as much affective prayer as is found helpful. There is nothing in the teaching of the writer of the "Exercises" which would make it necessary for nuns and others who ruminate or meditate but little, to insist over much on the intellecual side of prayer. 2. Some very helpful truths which are in the forefront of Christ's teaching, should be boldly taught without any fear of people becoming "too mystical". In the last chapters of St. John's Gospel (14, 15) these doctrines are to be found expounded by the Master openly and for all; hence no special and unusual state of mystical elevation is required to appreciate and profit by them. Such for example are (a) the indwelling of the Blessed Trinity in the soul. "We, i. e. the Father and I, will come to him and make our abode with him". (b) Christ's oneness with the Father. Note His rebuke to Philip and His assertion that our knowledge of Jesus

Christ is so incomplete as to be no knowledge at all, unless we remember that "He that seeth me seeth the Father". (c) Christ will manifest Himself to the soul that loves Him (cf. 14:21). On this last promise there is room for a few parenthetical remarks on the consciousness of God's presence. For instance, it is distinct from a strong *belief* in His indwelling; for it is always in our power to make this act of faith. Whereas we cannot at will induce, or bring on that consciousness of His presence, which may be a form of very real prayer. The Master may "manifest" Himself in this manner even here below, and thus anticipate the fulfilment of the promise which will be completely realized only in Heaven. This reference to the feature common to all mystic states will do no harm to those for whom it is not intended; while those who need such help will in private ask for more—and in private, the director will be guided by his own knowledge and prudence. He will on the one hand know how to detect illusion, and on the other will be able to give sympathetic and discerning help.

Of course, in all this matter of instructing in prayer, the personal equation is most prominent. The priest who takes his own spiritual advancement seriously, and who does not shirk the sacrifice thereby entailed, will handle the subject of prayer in a natural and easy manner. Possibly more help is given to an audience by a prayerful spirit permeating the whole lecture, or set of lectures, than by explicit instruction on prayer.

But this discussion about using technical terms has led us off to treat of instuctions on what are flippantly called "the higher flights". Let us return to our subject and deal with the teaching of method and system.

Method must be taught. But this is, for the most part, done by example and without cramping that freedom which is essential to everyone. The meditations given during retreats may be presented so as to lose much of the formalism imputed to them by hostile critics; the director half prays aloud, using for his guidance various helps, like the "preludes" and "preparatory prayer" and "composition of place"; but he does not label these parts as he goes along; he fulfills directions given, rather than gives directions to be fulfilled. The opening of a meditation will serve as an example. In some way,

or ways that may appeal to himself in practice, he recalls God's presence, lingering on it for a while, and remarking that if this is helpful, there is no need to be anxious to commence the next step in the meditation; then quite naturally he pleads for the grace to pray well and asks God to guide his every thought and wish, and to direct his prayer in such fashion that God will be the gainer by it. Many ejaculations from the Psalms or the New Testament will suggest themselves as suitable petitions. (All through there is the undercurrent drawing the soul to God: all through there is the feeling that if I am really praying, I need not worry myself as to which prelude or petition I am engaged in). Then quite naturally I flash across the canvas of the imagination a scene which either suits my meditation or itself forms the subject of my prayer. In the case of those who are not helped by this mental scene-painting, a text of Scripture will often serve the purpose excellently well; for the object of this "composition of place" is manifold—it harmonizes the mind with the subject matter of prayer; it serves as a fresh starting-point, if the thoughts wander off in wrong directions; it may in some cases enable the soul to pass almost unconsciously from the preparation to the prayer itself. Thus, with a scene before the mind, or a text of Scripture filling the thoughts, the most natural result is a strong petition to God for some grace whose need is most felt. Here again the ejaculations to be found scattered broadcast through the Psalms serve excellently.

So much for the use of the machinery of the "preludes," etc. The director would do well if from time to time he broke in upon the meditation and introduced some explicit instruction on the use of method in prayer. Having, in the way just suggested, prayerfully spent some minutes almost praying aloud, he can call attention to the simplicity and naturalness of the whole procedure; he notes how he has been using preludes and preparatory prayers, etc., and yet there was no artificiality or undue restraint; no cramping effect was felt. This was because these methods are really the normal way in which the mind works. What appears rigid and intellectual is the analysis made of them after their use. In action they are simple and natural and allow of much latitude and freedom.

What of "colloquies"? Here again the English word suggests a certain amount of artificiality or formalism; but in reality this is due to a false conception of this constituent of the meditation. For, note that each person will act to some extent differently in this matter. Thus, e. g. some who lead recollected lives find it very easy to pray well, as soon as they come before the Blessed Sacrament; others find it needful to spend some little time in thoughtful consideration, to enable them to turn to God and plead with Him; others again find it more effectual to meditate, in the strict sense of the term, or to examine themselves and see their needs and shortcomings: then toward the end of their prayer, they gather together some well-defined petitions and plead for the grace which is needed. Moreover, the same individual may vary considerably in his use of colloquies. The point to remember is that St. Ignatius fully allows for the great difference there is in God's dealings with souls. His critics seem to forget this when they decry his intellectual prayer—as they stigmatize it. "Pause there where I find fruit," he tells us; and the fruit may be found now in one place, now in another. Thus, for instance, let us suppose that for years together, a person finds that deep contrition and creature-like humility draws God into the soul; St. Ignatius would not demand that this almost conscious union with God be postponed to the end of the time of prayer.

This last illustration suggests a word on the technical difference between "repeating" a meditation, and "remaking" one. In the latter one gets over the matter again—much as we reread a chapter in a book. In the former case—that of the "repetition"—one is directed to go straight to that mine which before yielded the gold of prayer; the intellectual work is reduced to a minimum; it has already produced its result; hence one need not tread the same path over again, once the goal is reached. There may be need of a parenthetical word of advice on this point, during retreats and other spiritual talks. For great help is found by some in thus "repeating" meditations. A state of mind, e. g. contrition, or complete surrender to God, or a yearning for Him, may be quietly and deliberately induced, and may be the normal form of prayer. This is all part of the "colloquy"; it is covered by the various pieces of advice given by St. Ignatius—the most broad-minded of directors, as his private letters show.

A final word on freedom in prayer. Possibly many people —more especially women folk—are not fitted for intellectual rumination on well defined and methodical lines. They find it easy to spend a considerable amount of time profitably and prayerfully, by saying their Rosary slowly and devoutly; or the reading of a chapter of the *Imitation* is real prayer for them, and prepares them for the reception of Holy Communion at the end of their meditation. Should this method of prayer meet with the complete approval of a director, even in the case of those whose rule obliges them to the use of "mental prayer"? And would he be justified in throwing out a suggestion to this effect—not of course, inculcating this manner of praying as a rule for all, but merely letting any of his hearers who thus pray, feel that they are quite on the right lines? Judging from his remarks on how his "Scholastics" should spend their time of prayer in the morning, St. Ignatius would answer with a clear affirmative. For he was asked how his young unordained subjects should pray during the half-hour which he allotted to them. He replied that they might well say their Rosary, or recite the Little Office of the Blessed Virgin, or read the *Imitation of Christ*—while those who found fruit from mental prayer might thus occupy their time profitably.

Thus on the one hand, it seems quite in accord with Ignatian principles to let vocal prayer artlessly and unmethodically merge into mental prayer; on the other, it is none the less true that methodical prayer is taught by the Society of Jesus to all its members and by them is inculcated upon others. Hence there are two principles that need to be reconciled—viz. in general a person should pray in the way that he finds easiest and most profitable; whereas, method should be taught and used. The solution is obvious:—We have but to remember that most people, with the exception of the enclosed Orders, lead a busy external life; their work is absorbing and makes large demands upon both mental and physical strength; special dangers of worldliness have to be faced, when, as is fitting, natural inclinations help on the work and promote its efficiency. Now, work of this nature tends to dry up these springs of prayer; its characteristic dangers have to be foreseen and guarded against; the application of spiritual

principles has to be noted in advance. Hence the need, in some degree, of method in prayer. Christ's character needs to be constantly studied, if it is to be copied by those who are doing His work in worldly surroundings liable to distract and absorb the mind.

The general principle might thus be enunciated: Let us make certain that we know and teach and practise method and system; yet, let us inculcate upon all the freedom of the children of God, when these are dealing with their Father who is in Heaven.

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CHURCH ACCOUNTING AND FINANCE, II.

INVENTORIES, MORTGAGES AND OTHER DEBTS.

HE ACTS unwisely who recommends any method of record-keeping that would add to the difficult duties of any pastor, unless it is shown that more practical and unusually good information hitherto hidden is made available thereby and useful in administering the financial and other economic aspects of his church. It is believed that this can be accomplished by reconstructing and interpreting existing statements; and to these advantages may be added that of newer and simpler methods of record-keeping.

No brief need be submitted to prove that there is need of such record-keeping. This, however, is no new requirement, as a cursory review of the canons of the Church shows. There one finds numerous citations of specific instructions for the suggestions that are to be elaborated in this conference.

No more complete rules, nor comprehensive suggestions, nor specific orders are to be found in any text on business finance or modern accounting, than are given in canon law for the administration of the temporal goods of the church. But as diamonds become most valuable only when cut and polished, so records become administrative aids only when interpreted and used in the determination of business policies.

Inventories.

When an inventory is taken of the contents of the church an array of articles that would astound the average business man in number is discovered. Sacristy and sanctuary give statues, sacred vessels and vestments, candelabra and carpets; the inventory of the church proper will list pews, confessionals, pedestals, pulpits, baptismal fonts and bells, the value of which runs quickly into four figures. The choir shows an investment in an organ with appurtenances, in some churches, that exceeds the cost of a rectory elsewhere. An executive having a business enterprise with contents as costly as these would want to know the actual value of each item, and would group individual items into class totals. In passing, one should not overlook the fact that windows, stations and frescoed walls either have to be replaced or repaired at periods varying from five to fifty years.

Temporal Goods. What should be included in this inventory? How should the items be valued? What use can be made of these data? These are all reasonable questions. Elsewhere in canon law all church property is found described as *bona temporalia:* these are subsequently divided into *corporalia* and *incorporalia. Bona temporalia corporalia* include the immovables, such as land, buildings and the fixtures attached to buildings; there would be an advantage for administrative purposes, in segregating them into two parts, one to consist of the property useful and used exclusively for parochial purposes, and the second would comprise property, the income from which is available for church purposes. *Corporalia* also includes movables, such as the sacred utensils.

Such an inventory would constitute a very complete array of the appraised value of all church property at cost or replacement value, that a competent group of appraisers if requested would submit to the trustees. Let us study each group, because the classification made is to be used for comparison, a basis for placing of insurance, and other administrative purposes.

Immovable Temporal Goods. 1. Land. The record of the land should show a detailed description of the church property, the location, the source, the cost, when and from whom the land was purchased, or the name of the donor or donors

with conditions. Needless to say, all deeds should be legally recorded.

2. Buildings. In a business organization, a description of the buildings would be incomplete nowadays unless photostat copies of the original plans, or blueprints, as well as the specifications, were easily accessible. This also would require that the payments of all the original contracts should be shown. The inventory of the Church should also show, if possible, the prices paid for repetitive services or work, such as frescoing the walls and paintings, the replacing of windows, electric wiring, heating, and similar plant units. This information might be used for comparison of costs with later bids.

The records of the cost of the buildings, whether of the church, rectory, school, convent, or hall, should leave nothing to guesswork. Vouchers for payments of church property are retained in many dioceses at least five years, and the release of liens should be either recorded or the final receipts kept secure. The cost by type of work or craftsmanship should be easily learned from the church's archives. But this may be too much to ask at this early day. Having photostats or holographs of original plans reduces the cost of replacements when extensive repairs, like the substitution of electricity for gas, or hot water for steam heating, have to be made.

There are various units in even a substantially contructed marble church that do not endure as long as the foundations and the walls, and for this reason a careful change in the grouping of the items is advocated. Some roofs begin to leak, elsewhere heating plants are found defective, walls and ceilings begin to show wear and tear, and electric light fixtures begin to tarnish and deteriorate. These items, one and all, are found to depreciate regularly, and some need to be repaired regularly; others only after intervals of years. To compute this wear and tear is easier to-day than it was ten years ago, and for such depreciation reasonable reserves or funds should be created to take care of these long-time renewals, as is done by business men.

Movable Temporal Goods. 1. Equipment. When altars, pews, organs, confessionals and other large pieces of equipment are purchased, and when a school is furnished, an accurate file of each article, together with its specifications, the

manufacturer's name, and kindred information, is kept by many pastors, who find such information useful if a part has to be replaced or when defective work is discovered. Frequently this information is invaluable to successors.

2. *Sacred Utensils.* Under the heading *mobilia,* there is a vast array of articles that makes the taking of an inventory for church purposes almost as difficult as the inventorying of a representative manfacturing plant, because a list of the items that might be included under this heading has not yet been made. The list herewith is suggestive, not conclusive. This item may include all the sacred vessels, utensils, vestments and linens, usable for sacred functions. On account of their value, the precious metal vessels are generally insured against theft, and the ornamental textile ones against fire.

Incorporeal Temporal Goods. 1. *Rights, Foundations, etc.* Among other items, this group includes rights, actions, advowsons, titles, deeds, franchises, pensions, and the like. A second group might include the cash value of pious foundations, as well as other gifts, if the value can be set, contracts, trusts and other benefices, the conditions or grants of which have not been filled, or which have been ecclesiastically or legally transferred to or held by the church.

When *incorporeals* are being discussed, deeds, mortgages, and other securities are generally found amply protected in a real safe in the church or rectory or safe-deposit vault of a good bank. Duplicate lists of these securities or other documents should always be available. And if the documents and securities are of trust funds, there may be justification for making triplicate copies, by holographs or photostats, or these non-replaceable documents. The extra copy should find its way into the diocesan archives.

2. *Investments.* For very good reasons the information that is desired of the church funds can be quickly secured if there be a list showing their sources, or donors, founders, or contributors. This should be painstakingly exact. If the amounts are for specific purposes, such as stipends, for the school, the cemetery, or new church, they should be kept separate and listed distinctly. If there are bonds or preferred stocks, the names of the issuing corporation, the numbers, the description, the kind or type of the investment, the cost, as well

as the rate of return, the interest or dividend date and the date of maturity should be shown. As a rule, it is good practice to show these investments on financial statements at cost rather than the par value of the stock, or the face value of the bonds. The market value, with its daily variations, should seldom or never be used.

The older congregations in this country have accumulated sums of money and have invested them in Federal and State bonds, and other stocks and securities. The report of the average business enterprise lists these investments as stocks and bonds.

3. Cash. Cash on hand should include the amounts received and undeposited. Cash in bank shows the sum on deposit in the one or several banks and should be the balance as shown on stub, preferably to the amount reported as the balance by the bank. As elsewhere noted, a practical scheme is to have a petty cash fund from which only expenditures for which it is impossible to issue a check, would be made. When this method is used, all moneys received are deposited in bank immediately, thereby proving collections by deposit slips and payments are made by check. When the petty cash fund is nearly exhausted, it is replenished by making out a check for the sum of the petty cash items.

4. Other Assets. The statement that would be submitted by a priest to a banker or trader, if he required such a statement, would show all the resources available for the payment of the church's debt. It would list even the prepaid expenses, such as the insurance paid in advance, and the prepaid discount unearned on notes. When priests become borrowers, they should be prepared to submit such itemized statements, as it gives the banker a statement of financial conditions that the banker readily interprets. The banker wants such a statement because it is in the language he speaks daily, just as Latin is the language of the priest .

Mortgages and Other Debts.

Liabilities and Debts. If the preceding list shows all the assets or resources owned or possessed and available for church and parochial use, this new group will show two subdivisions, the first consisting of the amount of debts outstanding (tech-

nically designated as fixed debts), as mortgages on the church, the rectory, parish school or convent; and the second of the current unpaid bills. The other group would show the church's equity in the properties.

If a complete statement were constructed it would list as current liabilities (a) the unpaid diocesan taxes, (b) extra-diocesan collections payable, (c) the accrued interest on the debts and mortgages, together with (d) the unpaid current bills.

Following these current liabilities would be non-liquidated debts, such as the unused portion of pious foundations, or of conditional donations and gifts, together with the trusts or endowments specifically shown elsewhere. A short description of each type of debts or equity follows:

Fixed Liabilties. *1. Mortgages.* The information that the chancellor desires concerning mortgages, and which the banker wants when a new loan is under consideration, is simple, if readily available. It is the total amount placed and now outstanding, the name and address of the mortgagee, the term, the due date, the rate of interest, and reductions that have been made thereon. To be complete, it should be a description of the exact property mortgaged, the dates when the interest was last paid and is payable. The insurance coverage on buildings should be analyzed to see if the church as well as the mortgagee are fully protected. Mortgages, of course, should be legally recorded when assumed, and the cancellation by payment should be as conscientiously and as legally recorded. The same good business sense suggests that leases should be carefully recorded.

2. Pious Foundations, etc. If there be any gifts, or funds with limitations of use of income or capital, they should constitute a distinct classification. Care should be taken to see that the provision of these trusts are rigidly adhered to, and the equity recorded.

Current Liabilities. *1. Unpaid Bills.* At least once a year all pastors should list their outstanding current obligations.

THE EQUITY OF THE CHURCH.

The Church's Equity. The difference between the first group, showing all temporal goods owned or possessed, and this second group of (1) church property mortgaged, (2) debts contracted, and (3) other payables, shows the financial value of the equity of the church in the parish property. From a business standpoint this difference is called the proprietorship; but since the title to the property is generally in the Ordinary, the permanent pastor, irremovable rector or the board of trustees, is in fact only a trustee. This classification depends upon diocesan regulations, or to some extent upon national legislation.

What Such Comparisons Show. A comparison of the surplus or proprietorship accounts at the end of one year with the surplus at the beginning of the same year can be used to determine whether, from a financial standpoint, the church is progressive or retrogressive. Conclusions should be drawn carefully, for any church from a financial standpoint may be a failure, but a tremendous tower of strength from a religious standpoint.

Conclusion. Unusual care should be taken to see that the values stated here are safe and sound, neither too optimistic nor too pessimistic. Other than for insurance purposes, which are to be discussed later, a conservative valuation is the most satisfactory.

The statement of assets as compiled along the lines here given will furnish the pastor with the right kind of information for insurance and tax purposes. A report of this character shows a sound foundation for determining the amount of money that should be set aside for extraordinary repairs and replacements, for new buildings to be erected at a later date by himself or his successor. In a word, it is economic foresight.

This form of statement may be regarded as an elaborate inventory. It is not required by law. It is a statement more carefully constructed and more readily interpreted by the administrator of the temporal goods of the parish. If adequate insurance is more advantageously placed by reason of it, or if new equipment is acquired when needed; or if repairs and replacements are made, the pastor is a better administrator.

If information that a chancellor may call for or a government official may require, can be got quickly and accurately by the addition of one or more columns to the records, and if a statement can be made from facts that by canon law are presumed to be available, the trouble is worth the while. The information will assist materially in reducing the anxiety that a pastor experiences when he has to administer the fiscal economic aspects of one of the largest capital investments and income producing units in the average municipality.

The appended form is tentatively submitted. The information procurable from this type of statement, when a pastor inserts missing items and correct amounts drawn from his own records, will, it is believed, be surprising.

STATEMENT OF INVENTORIES AND DEBTS.
ST JOSEPH'S CHURCH.
JANUARY 1, 1925.

ASSETS (TEMPORAL GOODS)	*1 Jan., 1925*	*1 Jan., 1924*	*Increase*	*Decrease*
I. *Corporeal*				
(a) *Immovable*				
Land	$ 0,000.00	$ 0,000.00	$0,000.00	
Buildings	00,000.00	00,000.00		
Equipment	0,000.00	0,000.00		$ 000.00
TOTAL				
(b) *Movable*				
Sacred Utensils	$00,000.00	$00,000.00	$ 000.00	
Cash	0,000.00	0,000.00		$ 000.00
Supplies	0,000.00	000.00	000.00	
TOTAL	$00,000.00	$00,000.00		
II. *Incorporeal*				
Investments	$0,000.00		$0,000.00	
Trust Funds	000.00	$000.00		
TOTAL TEMPORAL GOODS	$0,000.00	$000.00		
LIABILITIES AND SURPLUS				
I. *Fixed*				
Mortgages	$00,000.00	$0,000.00	$0,000.00	
Notes	0,000.00	0,000.00		$0,000.00
Interest	000.00		000.00	
TOTAL	$00,000.00			

II. *Current*				
Diocesan Taxes	$ 000.00	$ 000.00		
Extra-Diocesan Collections	000.00	000.00		
Other Accounts Payable.	000.00	000.00		
TOTAL DEBTS	$00,000.00	$00,000.00		
III. *Pious Foundations, etc.*				
Pious Foundations	$ 0,000.00	$ 0,000.00		
Benefices	000.00	000.00		
TOTAL DEBTS AND ACCOUNTABILITIES	$00,000.00	$00,000.00		
SURPLUS	00,000.00	00,000.00	$ 000.00	
	$00,000.00	$00,000.00	$0,000.00	$0,000.00

WILLIAM M. DEVINY.

Catholic University of America.

Analecta.

ACTA PII PP. XI.

INDICTIO UNIVERSALIS IUBILAEI ANNI SANCTI MILLESIMI NONGENTESIMI VICESIMI QUINTI.

PIUS EPISCOPUS.

SERVUS SERVORUM DEI

UNIVERSIS CHRISTIFIDELIBUS PRAESENTES LITTERAS INSPECTURIS SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Infinitâ Dei misericordiâ sibi ad exemplum propositâ, identidem Ecclesia id consilii persequitur, ut, singulari aliqua via et ratione, ad culpae expiationem vitaeque emendationem homines aliciat ac revocet, qui solent, vel ob voluntatem a fide catholica abalienatam, vel ob segnitatem atque inertiam, usitata salutis adiumenta neglegere, et poenas admissorum vindici Deo pendendas ne cogitant quidem, nedum accurate efficaciterque considerent. Extraordinarium sane eiusmodi ad renovandos animos praesidium vobis, dilecti filii, auspicato afferet *Iubilaeum Magnum,* ex more institutoque maiorum in Alma hac Urbe proximo anno celebrandum; quod nostis nuncupari itidem *Annum Sanctum* consuevisse, quia et sanctissimis initur ducitur absolviturque ritibus et ad sanctitatem morum promovendam tam aptum habetur quam quod maxime.

Iamvero si unquam alias oportuit, at potissimum hodie oportet, ut vos, illud Pauli iterando, moneamus: *Ecce nunc tempus*

acceptabile, ecce nunc dies salutis; quo quidem tempore nullum profecto opportunius commodiusque comparandis unicuique vestrum reconciliationis gratiaeque thesauris reperiatis. Nec dubitare licet quin divino Ecclesia instinctu piacularem hunc annum vertentibus annis, certo quodam intervallo, interiecerit; quippe quae, ut alios ritus — multo quidem ampliore significatione atque efficientia — ab Antiquo Foedere est mutuata salubriter, ita hunc quoque, ad Anni Sabbatici exemplum, in christianos mores induxerit. Maximis enim beneficiis, quae dominicum illud institutum Hebraeis, quinquagesimo quoque anno, afferebat, nonne gratiae praenuntiabantur et significabantur, quas fidelibus per Anni Sancti decursum impetrandas proponimus? Ratio quidem in utrisque haud absimilis, sed hae illis sic praestant, quemadmodum spirituales res terrenis rebus antecellunt. Quod scilicet Hebraei Anno Sabbatico, bonis recuperatis quae in aliorum ius cesserant, "ad possessionem suam" revertebantur; quod servi "ad familiam pristinam" sese liberi recipiebant et debitoribus aes alienum condonabatur, id omne apud nos felicius piaculari anno contingit atque efficitur. Quicumque enim paenitendo Apostolicae Sedis salutaria iussa, Iubilaeo magno vertente, perficiunt, iidem, tum eam, quam peccando amiserant, meritorum donorumque copiam ex integro reparant ac recipiunt, tum de asperrimo Satanae dominatu sic eximuntur ut libertatem repetant *qua Christus nos liberavit,* tum denique poenis omnibus, quas pro culpis vitiisque suis luere debuerant, ob cumulatissima Christi Iesu, B. Mariae Virginis Sanctorumque merita, plene exsolvuntur.

Verum non huc tantummodo — nempe ad animos singulorum expiandos eorumque morbis medendum — Iubilaei Magni producta per annum celebratio pertinet. Hoc enim *tempore accepto,* praeter locorum visitationem sanctissimorum et multiplicatas privatim publiceque pietatis exercitationes, uberrimarum e caelo gratiarum adiumenta plurimum habebunt momenti in excitandos universe ad altiorem sanctitatis gradum animos atque in societatem hominum reparandam. Etenim, ut exlex singulorum licentia in commune vergit detrimentum, ita, singulis ad bonam frugem conversis ad sanctiusque vitae institutum properantibus, consociationem ipsam humanam necesse est emendari arctiusque cum Christo Iesu cohaerere. Quam quidem emendationem utinam eventum hoc, pro praesenti rerum

condicione, accelerando afferat. Nam, etiamsi rei catholicae haud exigua accesserint recentiore aetate incrementa, et multitudines — diu multumque expertae, spes melioris status quam sit inanis quamque inquietus exsistat, remoto Deo, animus — religionem ardentius veluti sitire videantur, oportet tamen, et populares et ipsas nationum effrenatas inhumanasque cupiditates, ad evangelicae legis praescripta, cohiberi et homines divina inter se caritate copulari. Est sane intellectu difficile, nisi eiusmodi caritatem — nimium diu, postremi belli causa, consopitam, immo etiam omnino depositam — et cives denuo induant et gubernatorum consilia redoleant, quo pacto fraterna populorum necessitudo et mansura pax redintegretur. Ad hanc profecto singulorum civitatumque pacificationem quantopere annus sacer valeat quantasque habeat opportunitates, vix attingere ac declarare attinet. Quid enim coniungendis inter se hominibus populisque conducibilius, quam ut ingens peregrinorum numerus Romam, in hanc alteram catholicarum gentium patriam, undique confluant, communem Patrem simul conveniant, communem fidem coniunctim profiteantur, ad sanctissimam Eucharistiam, unitatis effectricem, una promiscueque accident, eumque imbibant augeantque caritatis spiritum, quem praecipuam esse christianorum notam vel sacra Urbis monumenta in memoriam redigant omnium mirificeque suadeant? Qua quidem caritatis perfectione cupimus Nobiscum illae coniungantur Ecclesiae, quas saeculare funestissimumque discidium a Romana Ecclesia distinet: nihil enim Nobis tam gratum tamque suave accidere posset, quam, si non eas quidem universas, at saltem multos ex earum gremio, ad unum Christi ovile redeuntes, peramanter, hac Iubilaei maximi occasione, amplexari filiorumque in numerum carissimorum adscribere. Praeclari optatissimique eiusmodi fructus fore ut ex Anni Sancti celebratione haud postremo loco hauriantur, aliqua profecto spe nitimur. Ad alendam quidem excitandamque popularium pietatem maioremque percipiendam utilitatum copiam summopere utique prodesset, si res ita per Iubilaei cursum peragi ordinarique liceret quemadmodum ante actis aetatibus licuit; at quicquid efficacitatis ex rerum temporumque condicione aut statis ministeriis aut consiliis ad apparanda regundave futura sollemnia initis deesse quoquo modo possit, id benignissimus Deus, rogamus, divitiis copiose suppleat misericordiae suae.

Itaque, cum tanta catholicae rei redemptisque pretioso Iesu Christi Sanguine animis lucra atque emolumenta obventura et prospiciamus et fidenter Nobis spondeamus ac polliceamur, auctorem largitoremque bonorum omnium Deum implorantes, ut coepto huic Nostro favere hominumque voluntates ad paenitendum et singulari hac gratia fruendum allicere velit ac permovere, Romanorum Pontificum decessorum Nostrorum vestigiis insistentes, de venerabilium fratrum Nostrorum S. R. E. Cardinalium assensu, universale maximumque Iubilaeum in hac sacra Urbe a prima vespera Natalis Domini anno millesimo nongentesimo vicesimo quarto inchoandum et ad primam vesperam Natalis Domini anno millesimo nongentesimo vicesimo quinto finiendum, auctoritate omnipotentis Dei, beatorum Apostolorum Petri et Pauli, ac Nostra, ad ipsius Dei gloriam, ad animarum salutem et catholicae Ecclesiae incrementum, indicimus per has Litteras ac promulgamus, ac pro indicto promulgatoque haberi volumus.

Hoc igitur Anni Sancti decursu, omnibus utriusque sexus christifidelibus, qui, rite expiati et sacra Synaxi refecti, beatorum et Petri et Pauli et Sancti Ioannis ad Lateranum et Sanctae Mariae Maioris de Urbe Basilicas semel saltem in die, per viginti continuos aut interpolatos dies sive naturales sive ecclesiasticos, idest a primis vesperis unius diei ad integrum subsequentis diei vespertinum crepusculum computandos, si Romae degant cives aut incolae, si vero peregre venerint, per decem saltem eiusmodi dies, qui inviserint et ad mentem Nostram oraverint, plenissimam peccatorum suorum indulgentiam, remissionem ac veniam misericorditer in Domino concedimus atque impertimus. Quaenam autem, dilecti filii, sit in universum mens Romani Pontificis, profecto non ignoratis: at peculiare aliquid hac Iubilaei maximi occasione intendimus, quod vos ipsi Nobiscum impetretis. Pacem dicimus, non tam tabulis inscriptam, quam in animis consignatam, inter populos restituendam, quae, etsi non tam hodie fortasse abest, quam antehac afuit, adhuc tamen remotior, quam pro Nostra et communi exspectatione, videtur. Praecipuum igitur eiusmodi bonum si quidem vos, Urbis incolae advenaeque, solutis a culpa incensisque caritate animis, ad Apostolorum limina imploraveritis, nonne bene sperandum, fore ut Princeps pacis Christus, qui maris Galilaeae fluctus nutu olim sedavit, tandem aliquando

suorum misertus, tempestates, quibus tamdiu Europa iactatur, considere sedarique item iubeat? Mens praeterea est Nostra, ut quicumque aut Urbem incolunt aut huc sunt Iubilaei causa peregrinaturi, duplex aliud Dei miserationi negotium instando commendent, quid maximis Nos curis sollicitudinibusque excruciat et religionis interest vehementer: scilicet ut acatholici omnes ad veram Christi Ecclesiam confugiant, et res Palaestinenses sic demum ordinentur et componantur, quemadmodum catholici nominis iura sanctissima postulant. — Quae autem supra servanda ediximus ut plenissima Iubilaei venia lucri fiat, pro iis qui aut morbo aliaque legitima causa in Urbe vel ipso in itinere prohibiti aut morte interim praerepti, praefinitum dierum visitationumque numerum nondum compleverint neve inchoaverint quidem, ita temperamus, ut iidem, a culpis rite absoluti ac sacra Communione refecti, indulgentiae remissionisque iubilaris participes perinde sint, ac si quattuor, quas memoravimus, Basilicas reapse invisissent.

Iam nihil est reliquum, dilecti filii, nisi ut vos amantissime Romam devocemus invitemusque omnes, ut his tantis divinae clementiae thesauris fruamini, quos Sancta Mater Ecclesia vobis lucrandos proponit. In quo ignavos desidesque vos esse dedeceat, quando, per haec potissimum tempora, tam vehementi aviditate, ne salva quidem fide officiique conscientia, ad quaestum terrenarum opum concurritur. Recolitote praeterea, quam magnus, superioribus aetatibus, peregrinorum ex omni ordine numerus in Almam hanc Urbem per Annum Sanctum, diuturnis, laboriosis infestisque plerumque itineribus, convenerint: quos nimirum ab aeternae beatitudinis studio nulla absterruerunt incommoda. Si quid autem molestiae aut iter eiusmodi aut in Urbe mansio pepererit, non castigatio haec, paenitentiae spiritu tolerata, ad veniam uberius promerendam adiumento erit, sed multis quoque, iisdemque omne genus, solaciiis compensabitur. Urbem enim petituri estis, quam Servator hominum Iesus Christus delegit, ut suae esset religionis centrum et perpetua Vicarii sui sedes: Urbem, inquimus, unde ad vos et doctrinae sanctae et caelestis veniae securi purissimique latices effluunt. Communis heic omnium vestrum Pater, quem vos diligentem diligitis, bene vobis precabitur: heic ad vetustissima hypogea, ad sepulcra Principum Apostolorum, ad conditas gloriosissimorum Martyrum reliquias facilis pietati

vestrae aditus: templa, praeterea, patebunt, tot saeculorum decursu in Dei sanctorumque caelitum honorem erecta, eâ sane magnificentiâ eoque artificio, ut in totius orbis admiratione nullo non tempore fuerint atque in posterum futura sint. Quae quidem christianae religionis monumenta si pie, si orando, ut decet, inviseritis, mirum fide quam experrecta quamque inclinata in melius voluntate in regiones quisque vestras redituri estis. Neque enim versari vos Romae oportet, ut cotidiani viatores hospitesque consuevere; immo etiam, profana quaelibet devitantes, paenitentiae spiritu imbuti, a quo tantum horum naturalismus temporum adhorret, et modestiam in vultu, in incessu, in vestibus potissimum praeferentes, id unice quaeritote quemadmodum animarum vestrarum negotia gerendo provehatis. In quo pro certo habemus Episcoporum vestrorum curam diligentiamque haud vobis defuturam esse peregrinantibus: aut enim praeibunt praeeruntque ipsimet agminibus vestris, aut sacerdotes honestissimosque laicos viros praeficient, quibus ducibus res et quam optime ordinetur et quam religiosissime perficiatur.

Ut autem Litterae hae Nostrae ad fidelium omnium notitiam facilius perveniant, volumus earum exemplis etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae ipsis praesentibus haberetur, si forent exhibitae vel ostensae.

Nulli igitur hominum liceat hanc paginam Nostrae indictionis, promulgationis, concessionis et voluntatis infringere vel ei ausu temperario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum, die undetricesimo mensis maii anno Incarnationis dominicae millesimo nongentesimo vicesimo quarto, Pontificatus Nostri tertio.

O. Card. CAGIANO, *S. R. E. Cancellarius.*

P. Card. GASPARRI, *a Secretis Status.*

Iulius Campori, *Protonotarius Apostolicus.*
Raphaël Virili, *Protonotarius Apostolicus.*

L. ✠ P.

VISA M. Riggo, *C. A. Not.*

Reg. in Canc. Ap. vol. XXIX, n. 45.

LITTERAE APOSTOLICAE.

I.

INDULTUM ORATORII PRIVATI CONCEDITUR SACERDOTIBUS IN CONSILIA PONTIFICII OPERIS A PROPAGATIONE FIDEI ADSCITIS.

PIUS PP. XI.

Ad perpetuam rei memoriam. — Cum Moderatores Consilii Superioris generalis Pontificii Operis a Propagatione Fidei Nos enixis precibus flagitaverint, ut sacerdotibus in ipsum Consilium adlectis privati Oratorii indultum, de Apostolica benignitate, largiri dignemur, Nos ut presbyteri in tam frugiferum opus adlaborantes, peculiare nanciscantur pontificiae voluntatis pignus, optatis his annuendum ultro libenterque existimavimus. Quare, apostolica Nostra auctoritate, praesentium vi perpetuumque in modum, concedimus ut sacerdotes nunc et in posterum Praesides, adlecti in Consilia Nationalia enunciati Operis a Propagatione Fidei, Moderatores dioecesani, vel adlecti in Consilium sive Comitatum dioecesanum ubique terrarum, si forte detineantur infirmitate, quae ultra dimidium mensis perduret, de consensu Ordinarii, intra domesticos parietes, servatis religiose sacrorum canonum praescriptis, Missam celebrare, sive per quemvis sacerdotem rite probatum saecularem, seu, de Superiorum suorum licentia, regularem, absque ullo parochialium iurium praeiudicio, in sua praesentia iubere licite possint; quae tamen Missa diebus festis, praeter sacerdotem aegrotum si a Sacro faciendo abstinuerit, Missaeque inservientem, uni dumtaxat personae quae aegrotanti assideat, in ecclesiastici praecepti implementum valeat. Sacerdotibus vero nunc et in posterum ubique terrarum adlectis sive adlegendis in Consilium generale Operis enunciati, personale Oratorii privati indultum singulis anni diebus, licet sollemnioribus et sollemnissimis, Paschate Resurrectionis Domini non excluso, de respectivi Ordinarii licentia et arbitrio, concedimus; facta insuper facultate Missam celebrandi in navi, quando maritimum iter capessant. Verum praecipimus ut quod attinet ad decentiam et honestatem loci celebrationis Missae, iugiter serventur sacrorum canonum praecepta, et — pro Missa in mari — dummodo locus ad id delectus nihil indecens sive indecorum prae se ferat, mare autem sit tranquillum et quodcumque absit periculum sacrarum Specierum effusionis e calice,

et alter sacerdos, si adsit, superpelliceo indutus, eidem celebranti adsistat. Haec largimur, decernentes praesentes Nostras Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenarios et integros effectus sortiri et obtinere, et sacerdotibus in dictum Opus Propagationis Fidei nunc et in posterum adlectis perpetuo suffragari, sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus, super his, a quovis, auctoritate qualibet, scienter vel ignoranter, attentari contigerit. Non obstantibus quibuscumque contrariis. Praesentibus, perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris, die xx mensis februarii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

P. CARD. GASPARRI, *a Secretis Status.*

II.

INDULGENTIAE, PRIVILEGIA ET FACULTATES SPIRITUALES TRIBUUNTUR FIDELIBUS ET SACERDOTIBUS IN PIUM OPUS A PROPAGATIONE FIDEI ADLECTIS.

PIUS PP. XI.

Ad perpetuam rei memoriam. — Pontificium opus a Propagatione Fidei gratum maxime acceptumque est cordi Nostro; ideoque fidelibus in idem pium Opus adlectis, caelestes Ecclesiae thesauros, quorum dispensatores Nos voluit Altissimus, ultro libenterque reseramus. Audito igitur dilecto filio Nostro S. R. E. Cardinali Poenitentiario Maiore, de omnipotentis Dei misericordia ac Bb. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus, nunc et in posterum, ubique terrarum, frugiferum hoc in Opus Propagationis Fidei rite adlectis, die primo eorum aggregationis et, quotannis, Natalis, Circumcisionis, Sanctissimi Nominis Iesu, Epiphaniae, Paschatis Resurrectionis, Ascensionis, Pentecostes, Sanctissimae Trinitatis, Corporis Domini et Sanctissimi Cordis Iesu

festivitatibus; item Immaculatae Conceptionis, Nativitatis, Praesentationis, Annunciationis, Visitationis, Purificationis et Assumptionis Virginis Deiparae; Inventionis et Exaltationis Sanctae Crucis; et festis Sancti Michaëlis Archangeli (nempe die vicesimo nono mensis septembris), et Sanctorum Angelorum Custodum (idest die secunda mensis octobris): festo Nativitatis Sancti Ioannis Baptistae ac festo Sancti Ioseph Deiparae Virginis Sponsi, atque eius sollemnitate (scilicet feria quarta subsequenti immediate alteram post Pascha Dominicam); festis natalitiis Sanctorum XII Apostolorum atque Evangelistarum; festis Sancti Francisci Xaverii et Sancti Fidelis a Sigmaringa: celebritate Sanctorum Omnium: denique die XXII mensis iunii (anniversaria nempe die fundationis Congregationis a Propaganda Fide), vel uno a septem diebus continuis immediate respective sequentibus, ad cuiusque lubitum eligendo, quamvis ecclesiam vel oratorium publicum, admissorum sacramentali confessione rite expiati et caelestibus refecti epulis, visitent, ibique pro sanctae Fidei propagatione et ad mentem Summi Pontificis preces rite effundant, quo die iniuncta pietatis opera impleant, *plenariam:*— similiter inscriptis omnibus, ter quovis mense, totidem diebus cuiusque arbitrio eligendis; et die commemorationis generalis Sociorum omnium defunctorum; ac die commemorationis peculiaris Sociorum defunctorum, iam ad Consilium dioecesanum, vel chiliarchiam, centuriam, decuriam aut manipulum pertinentium, cuius quisque inscriptus est particeps, si vere poenitentes et confessi ac sacra Communione refecti, quamvis ecclesiam aut sacellum, uti superius dictum est, orantes celebrent, a medietate praecedentis ad mediam usque noctem respectivi diei, quo die iniuncta adimpleant pietatis opera, etiam *plenariam* peccatorum omnium indulgentiam ac remissionem misericorditer in Domino concedimus. — Ad haec opportunis spiritualibus subsidiis adiuvare cupientes eosdem inscriptos omnes, in momento diversantes illo, a quo pendet aeternitas, in cuiuslibet eorum mortis articulo, si ut supra, poenitentes, confessi et Angelorum Pane refecti, vel, quatenus id agere nequiverint, nomen Iesu ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium patienti animo suscipiant, similiter *plenariam* indulgentiam admissorum omnium largimur. — Praeterea fidelibus nunc et in posterum,

ubique terrarum, dicti Pii Operis sociis, quoties supplicationibus novemdialibus, triduanis vel octiduis celebrandis occasione festorum Inventionis Crucis et Sancti Francisci Xaverii, contrito saltem corde, intersint vel, legitime impediti, privatim ipsis precibus vacent, toties *quingentos* dies: quoties autem, contrito corde, cuivis adsint religiosae functioni iuxta Pii Operis tabulas habendae, toties de poenalium dierum numero, in forma Ecclesiae consueta, *trecentos* expungimus: postremo dies *ducentos,* qua vice contrito corde, ut supra, recitent Orationem Dominicam et Salutationem Angelicam, addito invocatione: "Sancte Francisce Xaveri, ora pro nobis", vel ad finem Associationis, pietatis quodvis sive caritatis opus exerceant.— Porro Operam ipsam generalibus quibusdam privilegiis augere volentes, concedimus ut qua die generalis vel peculiaris commemoratio fit Sodalium defunctorum, altaria omnia ecclesiae vel oratorii publici, sive semipublici, in quo eadem commemoratio locum habet, Apostolico gaudeant privilegio pro Missis in eorundem Sodalium animarum suffragium per quemvis sacerdotem saecularem sive, de Superiorum suorum consensu, regularem, rite litandis; nec non ut Missae omnes, sive ab aggregatis ad quodvis altare pro Sociorum defunctorum animabus expiandis iubendae, sive a sacerdotibus Piae Operae inscriptis, pariter in suffragium defunctorum Sociorum, item ad quodvis cuiusque ecclesiae altare litandae, illi animae pro qua celebratae fuerint perinde suffragentur, ac si fuissent ad privilegiatum altare peractae. — Placet insuper Nobis ut in Operam eandem adlecti sacerdotes zelatores peculiaribus polleant privilegiis, ideoque ipsis sacerdotibus zelatoribus concedimus personale altaris privilegiati indultum, quater in hebdomada. — Facultatem benedicendi quovis tempore privatim, de consensu Ordinarii saltem rationabiliter praesumpto, extra Urbem, unico crucis signo, Cruces, Crucifixos, rosaria, coronas precatorias, sacra nomismata et parvas ex metallo religiosas statuas, eisque applicandi Apostolicas indulgentias. Quod si adventus, quadragesimae, spiritualium exercitationum et sacrarum missionum tempore, sacras ipsi habeant conciones, hac benedicendi facultate publice utantur. — Facultatem ubique benedicendi unico Crucis signo rosaria cum applicatione indulgentiarum a Patribus Crucigeris nuncupatarum et coronas (sive speciales, sive rosarii) cum applicatione indulgentiarum

a Sancta Brigitta. — Facultatem benedicendi, in locis ubi non reperiantur religiosae domus Fratrum Minorum, Crucifixos unico signo crucis, eisque applicandi indulgentias Viae Crucis sive Calvariae, lucrandas, ad normam privilegii quo gaudent Minores Fratres, ab illis qui legitime impediantur quominus sanctas Stationes celebrent. — Facultatem ubique benedicendi nomisma Immaculatae Conceptionis (proprium Congregationis Missionis) cum applicatione adnexarum indulgentiarum. — Facultatem benedicendi cum adnexis indulgentiis nomisma Sancti Benedicti, in locis ubi minime exstent coenobia sive domus Ordinis dicti Sancti, quae huiusmodi privilegio fruantur. — Facultatem benedicendi atque imponendi, etiam unica formula, scapulare Sanctissimae Trinitatis, B. M. V. a Carmelo et Virginis Perdolentis, atque inscribendi, debitis conditionibus servatis, respectivis Confraternitatibus; Passionis D. N. I. C. (adhibito colore rubro proprio Congregationis Missionis) et Immaculatae Virginis (adhibito caeruleo proprio Patrum Theatinorum), dummodo in loco, quo talis facultas exercetur, non adsint respective domus religiosae Trinitariorum, Carmelitarum, Servitarum et Theatinorum. — Facultatem etiam legitime inscribendi Confraternitati Cordigerorum, in locis ubi non existant domus religiosae Minorum Conventualium, benedicendo et imponendo funiculum seraphicum. — Facultatem inscribendi fideles Tertio Ordini saeculari Sancti Francisci, in locis ubi non sint dicti Ordinis canonice erectae Congregationes, benedicendo scapulari et cingulo. — Facultatem inscribendi fideles Confraternitati a Militia Angelica, ubi non existant domus religiosae Ordinis Praedicatorum, benedicendo et imponendo cingulum et nomisma Divi Thomae Aquinatis. — Facultatem denique sacerdotibus zelatoribus, qui, de licentia Ordinarii, in forma exercitiorum sacrarum concionum seriem impleverint, impertiendi, novissima ipsorum concionum die, Apostolicam christiano populo benedictionem, cum adnexa *plenaria* indulgentia, ad iis lucranda, qui saltem quinque adfuerint concionibus, et confessi ac sacra Synaxi refecti, ad mentem Romani Pontificis oraverint. — Peculiaria etiam privilegia largimur sacerdotibus Praesidibus et adlectis in Consilia Nationalia, Moderatoribus diocesanis et sacerdotibus, qui sunt participes Consilii vel Comitatus cuiusque ad provehenda Pii Operis negotia constituti; iis enim praeter omnes supra re-

censitas facultates quinquies in hebdomada personale privilegiati altaris indultum tribuimus; nec non facultatem benedicendi, in locis ubi non existent Ordinis Praedicatorum religiosae domus, brevi formula Sacrorum Rituum Congregatione adprobata die XXIII mensis novembris anni MDCCCCXVIII, coronas Sanctissimi Rosarii cum applicatione indulgentiarum Patrum Ordinis Sancti Dominici. — Volumus etiam ut Operae inscripti sacerdotes, qui a Consilio Superiore generali renunciati fuerint sacerdotes zelatores Benemeriti, omnibus indulgentiis et privilegiis supra recensitis gaudeant. Sacerdotes denique in Consilium Superius generale adlectos singulari Nostrae voluntatis pignore complectentes, iisdem praeter omnia, quae supra numeravimus, privilegia, facultatem facimus benedicendi ubique, de consensu Ordinarii saltem rationabiliter praesumpto, unico crucis signo, privatim, quovis tempore; publice autem, si conciones habeant, tempore adventus, quadragesimae, spiritualium exercitationum et missionum sacrarum, rosaria, coronas, Cruces, Crucifixos, nomismata et parvas ex metallo statuas religiosas, cum Apostolicarum indulgentiarum applicatione. — Specialibus quoque indulgentiis cohonestare cupientes nonnullos ordines fidelium laicorum in eadem Opera inscriptorum, decernimus, ut sodales laici a Consilio Superiore generali renunciati Benemeriti, fideles laici in Consilia adlecti Superius generale, nationalia ac dioecesana, nec non laici praepositi Comitatibus sive Commissionibus paroecialibus, praeter indulgentias et privilegia omnibus inscriptis laicis concessa, solitis sub conditionibus, non ter, sicuti reliqui, sed quinquies in mense indulgentiam *plenariam* lucrari possint, totidem diebus eorum arbitrio eligendis; pariterque pro quolibet opere pietatis, sive caritatis, quod pro suo munere exercuerint, contrito saltem corde, loco ducentorum dierum, *quingentos* ipsis in forma Ecclesiae solita de poenalium numero dies expungimus.—Postremo edicimus ut socii in Operam Propagationis Fidei rite nunc et in posterum inscripti, hisce indulgentiis ac privilegiis fruantur a die aggregationis, usque dum in ipsa perseverent Pia Opera et praescriptas conditiones impleant: ut sacerdotes Zelatores, Moderatores dioecesani et adlecti in varia Consilia, nempe Superius generale, nationalia ac dioecesana, specialibus supra recensitis privilegiis tantum durante munere gaudeant; ut sacerdotes zelatores Benemeriti,

favoribus sibi tributis utantur ad vitam: ut religiosarum Familiarum alumni enumerari possint in Operam Pontificiam a Propagatione Fidei, non modo uti sodales, sed etiam uti Moderatores dioecesani, Praesides, Consiliarii ac Zelatores, salvis praescriptionibus can. 693, par. IV, Codicis iuris canonicii. — Haec largimur, statuimus, mandamus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere; suosque plenos atque integros effectus sortiri atque obtinere; illisque ad quos pertinent sive pertinere poterunt, nunc et in posterum perpetuo suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter, attentari contigerit. Non obstantibus contrariis quibuscumque. Praesentibus, perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris, die XXV mensis martii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

P. CARD. GASPARRI, *a Secretis Status.*
PIUS PP. XI.

III.

AD R. P. D. GUILELMUM TURNER, EPISCOPUM BUFFALENSEM: DE DIOECESANA SYNODO.

Venerabilis frater, salutem et apostolicam benedictionem. — Litterae, quas haud ita multo ante abs te accepimus, cum testimonium continebant amplissimum illius, qua Buffalensis Ecclesia Sedem Beati Petri ac Nosmet prosequitur pietate atque observantia, tum nuntium attulere non minus iucundum diocesanae Synodi a te in diem quartum decimum proximi mensis indictae. Alterum, ut nomine et tuo et cleri populique, cui praees, editum est, ita grati benevolentisque erga vos cunctos animi Nostri significatione rependimus; alterum, quod diligentiam in pastorali munere obeundo tuam liquido comprobat, tibi vehementer gratulamur, immo eo vehementius, quod max-

imas Synodus ista gregi tuo allatura est uti litates. Statuta enim dioecesis ad Codicem iuris canonici accommodari, non tam opportunum quam necesse est; cetera autem, quae ad rem catholicam morumque sanctitatem apud vos tuendam pertinent, non apte constitui posse videntur nisi collatis cum clero consiliis, quippe qui populi animos propius exploret ac norit. Incepto igitur bene, ut postulas, precamur, hac spe freti, fore ut, auspice Sancto Deiparae Sponso, cuius ab sollemnitate octavo die Synodum initurus es, et tibi et omnibus ad disceptandum legitime accitis copiosa caelestis sapientiae lumina affulgeant. Quorum conciliatricem, itemque caritatis Nostrae testem, tibi, venerabilis frater, et universo clero populoque tuo apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XV mensis aprilis anno MDCCCCXXIV, Pontificatus Nostri tertio.

PIUS PP. XI.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

14 August, 1923: Monsignor Francis X. Wastl, of the Archdiocese of Philadelphia, Domestic Prelate.

22 March, 1924: Monsignor Henry Deichmann, of the Diocese of Spokane, Domestic Prelate.

25 March: Monsignor Bernard J. Sheil, of the Archdiocese of Chicago, Privy Chamberlain, Supernumerary, of His Holiness.

27 March: Monsignor Joseph Silipigni, of the Archdiocese of New York, Privy Chamberlain, Supernumerary, of His Holiness.

4 April: Monsignori Edward J. Fox, Denis J. Dunne, Charles J. Quille, Moses E. Kiley, J. Gerald Kealy and Herman F. Wolf, of the Archdiocese of Chicago, Privy Chamberlains, Supernumerary, of His Holiness.

Monsignori Patrick Nicholas Breslin, Cornelius Francis Crowley, Mallick J. Fitzpatrick, John Francis Brady, Stanislaus Joseph Nowak and Joseph Francis Rummell, of the Archdiocese of New York, Privy Chamberlains, Supernumerary, of His Holiness.

Mr. Raphael Hines, of the Archdiocese of Chicago, Privy

Chamberlain of Sword and Cape, Supernumerary, of His Holiness.

8 April: Monsignor Stephen Joseph Donahue, of the Archdiocese of New York, Honorary Chamberlain (*in abito paonazzo*) of His Holiness.

12 April: Monsignor John Pivo, of the Diocese of Winona, made Domestic Prelate.

Monsignor Edward H. Devlin, of the Diocese of Winona, Protonotary Apostolic *ad instar participantium.*

16 April: Monsignor William V. O'Brien, of the Archdiocese of Chicago, Honorary Chamberlain (*in abito paonazzo*) of His Holiness.

24 May: Monsignor Edward P. Dempsey, of the Archdiocese of San Francisco, Domestic Prelate of His Holiness.

26 May: Messrs. Callisto Dagneau, Dr. Jules Dorion, Frederic Canac-Marquis, Louis Philippe Turgeon and Arthure Valle, of the Archdiocese of Quebec, Commanders of the Order of St. Gregory the Great, civil class.

11 June: Mr. John Baptist Letellier de St. Just, of the Archdiocese of Quebec, Commander of the Order of Pius.

14 June: Monsignor Denis J. Duggan, of the Diocese of Trenton, Domestic Prelate of His Holiness.

21 June: Monsignor Peter John Van Heyster, of the Diocese of Green Bay, Domestic Prelate of His Holiness.

Monsignor Edward A. Kelley, of the Diocese of Galveston, Privy Chamberlain, Supernumerary, of His Holiness.

DIARIUM ROMANAE CURIAE.

29 April: Mr. Edward Raymond, of the Archdiocese of Bombay, Knight of the Order of St. Gregory the Great, civil class.

8 May: Monsignor Mathias Bilban, of the Diocese of Duluth, Domestic Prelate.

9 May: Monsignor Theodore P. Campeau, of the Diocese of Fargo, Domestic Prelate.

15 May: Monsignor Elias Roy, of the Archdiocese of Quebec, Domestic Prelate.

16 May: Monsignor Thomas Gregory Rouleau, of the Archdiocese of Quebec, Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

BULL OF PROMULGATION of the Universal Jubilee of the Holy Year, 1925.

APOSTOLIC LETTERS: 1. Indult of private oratory is granted to priests in the councils of the Society of the Propagation of the Faith.

2. Indulgences, privileges, and spiritual faculties are granted to priests and faithful who are members of the Society of the Propagation of the Faith.

3. Letter of congratulation is sent to the Right Reverend William Turner, Bishop of Buffalo, on the occasion of the recently held Diocesan Synod.

ROMAN CURIA announces officially some recent Pontifical appointments.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF MOBILE.

Two coats impaled. A: Azure, from a silver crescent in base a rosebush with three flowers gold (See of Mobile). B: Silver, on a chevron between three leopard's heads gules a silver martlet (Allen). The City of Mobile was founded by Pierre Lemoyne, Sieur d'Iberville, and his brother, Jean-Baptiste Lemoyne, Sieur de Bienville, whose arms were "Azure, three gold roses". From these Lemoyne arms it was a simple matter to construct one of the usual heraldic symbols of Our Lady, adding the "crescent" of the Immaculate Conception, to which the Cathedral Church is dedicated. The Bishop's personal impalement shows the Allen family arms

with a martlet from the shield of St. Edward the Confessor, the prelate's name Patron. These arms were adopted on the occasion of the Bishop's jubilee.

II. ARMS OF THE BISHOP OF SIOUX FALLS.

Two coats impaled. A: Paly-wavy azure and silver, on a silver fess a cross-staff fessways entwined with a snake gules (See a Sioux Falls). B: Gold, an azure lion holding in his right paw a fountain and charged on the shoulder with a gold oak-leak (Mahoney). In the diocesan arms the alternate wavy stripes of blue and silver (the heraldic convention for water) are drawn vertically, instead of the usual horizontal way, to represent the "Falls". The snake expresses the name "Sioux" which means "little snakes". St. Augustine writes, "To prefigure His cross, Moses, by the merciful command of God, raised aloft on a pose the image of a serpent in the desert, that the likeness of sinful flesh, which must be crucified in Christ, might be prefigured."[1] The Bishop's impalement shows the blue lion on gold of the Mahoney family, "differenced" with an oak leaf from the O'Connor, his mother's,

[1] Compare with the arms of the Diocese of Sioux City. ECCLESIASTICAL REVIEW, Vol. 66, p. 175.

shield. The heraldic "fountain" symbolizes his name Patron, St. Bernard of Clairvaux whose family were Lords of Fontaines.

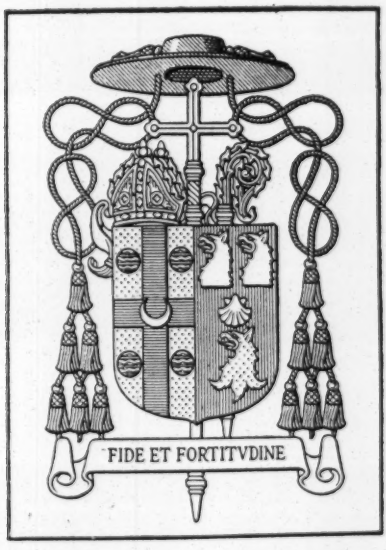
III. Arms of the Bishop of St. Joseph.

Two coats impaled. A: Azure, a chevron formed of a carpenter's square between three silver lilies, and a silver chief

battled (See of St. Joseph). B: Silver, on a fess between three eagle's heads erased gules a silver fleur-de-lis (Gilfillan). The diocese bears simply the attributed arms of St. Joseph displayed, by means of the battled chief, as if on a city wall. The Bishop bears his family coat with the addition of a fleur-de-lis, in honor of St. Louis, of whose Cathedral Church he was Rector, and of St. Francis, his name Patron.

IV. ARMS OF THE BISHOP OF TUCSON.

Two coats impaled. A: Gold, on a trimount sable a stag rampant gules and in dexter chief a cross formy-fitchy gules (See of Tucson). B: Per bend gold and azure, a column between two fuller's bows countercolored (Gercke). The etymology of "Tucson" is a bit difficult; the most accepted meaning is "black base"; hence the black "trimount". The stag is from the territorial seal of Arizona. The Bishop's first name, Daniel, accounts for the column of his Patron, the Stylite, and the fuller's bows, which in German iconography of St. James the Less are more frequently used than the clubs, express his second name.



V. ARMS OF THE BISHOP OF SPRINGFIELD IN ILLINOIS.

Two coats impaled. A: Gold, on a cross azure cantoned by four fountains a silver crescent (See of Springfield in Illinois). B: Gules, three griffin's heads, two of silver couped, the third of gold erased, a silver escallop between them for difference (Griffin). The Diocese bears a cross of blue on gold, the old colors of France, in honor of Marquette and Joliet, the first missioners in the region. The heraldic "fountain" or springs express the name, and the crescent of the Immaculate Conception indicates the dedication of the Cathedral Church. The Bishop in his personal impalement used the old finely "canting" coat of the Irish Griffin family, differenced with the escallop shell of St. James, his name Patron.

PIERRE DE CHAIGNON LA ROSE.

CLERICAL ELOCUTION II.

Assistant: Since yesterday I have been thinking and thinking about what you said concerning voice training. I have inquired at K.'s bookstore about the best text books on this subject and—

Pastor: Ordered some of them, I suppose. If you did, countermand your order. I have cautioned you, with the

wisdom of experience and observation, against using several text books on the same subject at the same time. Stick to your one text and master it and drill on the exercises until they have become a habit with you. Most of the elocution text books are talking a lot of nonsense and discouraging students with a worthless technical phraseology. Let them alone. Stick to your one good text, but do not imagine that a system or any system of voice training will make you a perfect or even a good reader. A well-trained voice is a precious possession, but it will not make you an effective elocutionist. However, it were well if all our young aspirants to the church platform had as much elocutionary ambition as should be required to sustain them in a course of voice training. No voice is perfect without some training, and the worst voice can be much improved by the right kind of elocutionary discipline and enough of it. We all have heard voices of splendid timber, of great possibilities, but exasperating because their owners did not open their mouths and get their teeth far enough apart to give their voice a decent chance.

Assistant: Yes, Father, there we both agree. We need not waste any words over this phase of elocution. I am actually curious about the "secret" of effective reading. I am hungry for what will be a new revelation to me. I seem to have been nursing a total misconception of effective elocution.

Pastor: Though anxiety about the "new revelation" is the right disposition for receiving it, because it will make you receptive, yet too much anxiety may result in disappointment. I am glad that you are anxious about it because it will help me to drive home my points, yet it may hurt my revelation by disappointing your expectations. However, I believe that by the time we have fully discussed this matter you will agree with me and see these things as I see them. We both agree that the mechanical side of clerical elocution is important and that it deserves more attention than it has been getting; but the intellectual side is more important and the spiritual side still more so.

Assistant: A spiritual side to elocution? What has spirituality to do with elocution?

Pastor: A great deal. In fact more than anything else. But let us first discuss the intellectual side of it. You know,

of course, that it is the business of the reader and speaker to make or try to make listening and understanding as easy and as inevitable to the hearer as it can be made. The reader should interpret and quasi-predigest the thoughts for his audience by emphasizing the thought-carrying words correctly and artistically. And every emphasis is to be followed by a pause which in duration must be in proportion to the importance of the emphasis. Pauses must not be too long and speaking must be neither too slow nor too rapid. The danger of either dragging or speeding is best overcome by the study and the practice of correct emphasis.

Assistant: That may be true in some cases, but it has always seemed to me that some men have a rapid and nervous delivery because they are naturally quick and nervous. Others are slow and have a dragging style of reading or of delivery because they are naturally slow in everything—slow on foot, slow with their hands, and slow of tongue.

Pastor: I admit the point of natural quickness and slowness, but I maintain that the mind governs or can be made to govern movement and voice to a great extent. There will always remain traces of a man's natural characteristics, but intelligent emphasizing will result in much moderation, if not in a total elimination of the natural defect.

Assistant: Would the words of Almighty God to Cain, in Genesis 4:7, "Subter te erit appetitus tuus et tu dominaberis illius," apply here? I often address these words to myself when my body is particularly refractory and rebellious. And there seems to be a magic charm for me in these words.

Pastor: Very good. I am glad to know that you make such a practical use of the inspired declarations of the Bible. I also address these same words to myself when my senses are mutinous. We often imagine that we cannot bear something or do something that looks forbiddingly and repulsively hard to our sense-ridden imagination, but which is really not so hard at all, when we analyze it and discuss its pros and cons honestly with ourselves.

Assistants: And, pray, what has this to do with effective reading?

Pastor: This, my dear companion in arms, that effective reading is an art that rests on certain principles which must

be applied intelligently. And here is the rub. You have an educated mind. At least you have gone through a process which is commonly called education. You believe that, if there are fixed principles that govern effective reading, you will have no great difficulty in applying these principles. At first sight it looks simple and easy enough, but you will find it one of the most difficult things you have ever tried to do. It is difficult in as far as the learning process is slow and tedious. However, *omnia vincit labor improbus,* or, as old Periander said, ιελέτη τὸ πᾶν. Yes, persevering labor and persistent care will overcome the difficulty. Let me illustrate by a practical example. When I am not officiating myself I always attend our services here, as you know. I do so for various reasons, one of which is that I sometimes notice things for my own good and for the good of the parish which I should not see if I were officiating myself. Now and again I have drawn your attention to certain things because I felt it to be necessary or proper to do so, but you are sensitive to correction and, though I have good will, my way is not conciliating. Hence, I often let you go without correction when I feel the need of correction and when I should correct your way if my way were more charming or at least less provoking. That is my reason and my excuse for not having drawn your attention to the point which I am going to mention now. In the Novena before the feast of Pentecost you read "third d a y" and "fourth d a y," and so forth. Why did you emphasize *day?* It sounded so unnatural. You followed the hit-or-miss method of emphasizing and missed the right emphasis. Of course, a little thinking would have resulted in your seeing that *third* and *fourth* and *fifth* were the distinctive and thought-carrying words, and not *day*. Your emphasis on *day* destroyed the effectiveness of the announcement. I do not know whether the people squirmed under your wrong emphasis as I did, but whether they were conscious or unconscious of the wrong emphasis they were not affected and impressed as they should have been by the correct emphasis. This may sound fanciful to you, but on reflection you will admit that true emphasis must have an effect that false emphasis cannot have. Let this statement go for what it is worth. I think you will see the justice of it later on. Again, in read-

ing prayers you often fail to bring out their meaning fully because you fail to emphasize them properly. For instance. In the act of consecration to the Sacred Heart you read the words, "that there may be one flock and one shepherd," without bringing out the oneness of the Church and the Vicarship of Christ. Do not imagine that it makes little difference in reading prayers whether you emphaize or just drone them out in a monotone. If you even listen to another reader, you will quickly become conscious of a difference of impression on you. An appeal is made to your mind, and your emotions are stirred by artistic reading as they are not stirred by the rather common ineffective reading. And here let me say also that the cadence of the voice at the end of a phrase or sentence is wrong unless there is a particular reason for it.

Assistant: Do you mean to intimate now that I never emphasize correctly? It seems to me that when one feels strongly it is hardly possible not to emphaize correctly and strongly.

Pastor: Quite so. Strong feeling is a helpful, but not an infallible guide to correct emphasis. Reading is an art. You have to study its principles and their application to get the best results from reading. When you are not concerned and busy with bringing out the meaning of what you are reading by emphasizing the particular words that carry the thought, you are usually self-conscious and your voice betrays it. And instead of having a soothing and bewitching effect upon the hearers it has a disturbing and distracting effect upon them. On the other hand, if you try to interpret the matter which you are reading and which you ought to make impressive for your hearers by your reading; if you study the meaning of every word, its force in the sentence, you will forget about the voice and its tones, which will automatically take care of themselves and accommodate themselves naturally to the needs of the occasion; you should have no more trouble with your voice and with finding the right tones; you should no longer be monotonous or fall into a droning sing-song; in fact, most of the common defects of pulpit elocution should disappear if the reading or speaking matter were adequately prepared and every word and its force in the sentence were weighed and brought out. This should also help you to improve your

composition. There is perhaps no more trying test of literary composition than preparing it intelligently for public delivery. You should quickly see and feel how weakly you expressed what you wanted to say and better ways and expressions and forms would suggest themselves. This may sound difficult to you, but I want to assure you that it is even more difficult than it sounds. It is slow work. There is so little excellence in our pulpit work because so few of us have the patience and steadiness of purpose necessary for this kind of preparation. For your comfort I will say that, though the first steps in this work may prove discouragingly difficult, the work will become gradually easier and you will get an immense amount of satisfaction out of it in the end. And you will come to see more and more in the Epistles and Gospels that you have to read and you will take more time to prepare them for public reading. Just as soon as you try to interpret the Scripture readings, you will find that you cannot make them impressive without intelligent emphasis and that a wrong emphasis will often destroy the sense or convey a wrong meaning to the hearers. And sing-song, unintelligent reading will make no impression and convey no meaning at all, but will fall on inattentive and unappreciative ears. You see the people open their prayer books and follow your reading by means of them. If you read intelligently and effectively they should be electrified by you and by the meaning of the Gospel as interpreted by you.

Now such reading is not usually showy and demonstrative, and most people cannot appreciate the amount of time and pains spent on the preparation of it. An ordinary audience could hardly give an account of why your reading is better than somebody else's, but they feel and show that your reading has life and appeal and they are visibly interested in it. Their supreme satisfaction and appreciation express themselves in their becoming interested in what you read and in what the Sacred Writer said, and in becoming forgetful of you. They close their books and look at you and there is an intense silence—repression of all kinds of noises. You yourself, as they see and feel, are intensely interested in what you read or say. How could you fail to be interested when you understand what you read and when you have brought it

home to yourself by your preparation and by the intelligent and feeling reproduction of it with your voice? Your own intelligence and feeling communicate themselves to your hearers through your voice. Even the slow of understanding and those who hardly understand the language are affected by your voice. The voice speaks as the printed page cannot speak. It has life, but its life comes from intelligence and feeling.

Assistant: Long ago I read something about interpretation and impersonation, but whenever I tried to interpret the Scripture readings with my voice I realized that I needed some coaching. I gave up in despair. I got sound enough out of my trying, but little sense. There was too much sound and I instinctively felt that I was overdoing it. And I became painful conscious that sound and sense have little in common.

Pastor: I sympathize with you in that. I made about the same experience when I began to study reading with a view to bringing out the sense of the matter read rather than reading words merely in terms of sound. To be honest and to take no undeserved credit to myself I must admit that I got the first impetus and the greatest help from a little book by one Alfred Ayres. There it is right behind you on the book shelf. The title is, *The Essentials of Elocution,* published by the Funk and Wagnalls Co. If you are really anxious about improving your reading, that little volume will do much for you. It will not make you a good and effective reader at once and by one reading. It is meant to show you the way. It makes no promise to teach you effective reading and to make you a master of elocution by any easy method. You have to study it and apply its lessons.

Assistant: Do you mean to say that if I graduate from the study of that little book on the Essentials of Elocution I will be a finished reader?

Pastor: If you study it as you never studied a text book before you may hope to become an ever improving reader. You will get correct principles and rules for the study and the practive of the art of reading. You know how hard it is ordinarily to listen to most of us when we read from a book or a manuscript. The reader seems intent on everything except on interesting his hearers. They become aware that the

reader is much interested in his matter and very little in the hearers before him, and in consequence their interest begins to flag. Why should it not? We are not much interested in people that are not interested in us. The reader or speaker must, therefore, be so completely master of what he is reading or speaking that he can give his full attention to the hearers before him and control them with his eyes. So the audience will become conscious of the power and of the personal force of the reader. And the reader or speaker must vitalize his reading or speaking with his mind and feelings. If he is not intellectually master of his matter, his voice is likely to betray self-consciousness and the hearers will have their attention unduly centered on the speaker and his mannerisms. If the reader or speaker forgets himself, and if all his vocal and mental and spiritual powers are employed in communicating his own thoughts and feelings to his audience, he will dominate those who understand his language and who are able to appreciate his thoughts and feelings.

Assistant: It seems to me that you are making effective reading discouragingly difficult. Though your theory is new to me and, I admit, something of a revelation, yet I cannot see that effective reading should be so very hard when one has mastered the principles of it. As I understand you, the principles are correct emphasis and judicious pausing and personal understanding and appreciation of what one is trying to communicate to others. What more—

Pastor: What more? Not *much* more. Do you remember Hamlet's instructions to the players?

Assistant: Yes, I do, and I am still amused when I think of our old elocution professor. He was in despair when we boys rattled it off in the regular school-boy fashion. He told us to repeat that address, to declaim it for the benefit of our own ears and minds at least once a week until we got old enough and impressed enough with it to appreciate the points of it. Of course, I have forgotten it and I do not believe that one of the boys carried out the sugestion of our well-meaning professor, who surely did not understand the limitations and feelings of school boys in such matters.

Pastor: It does seem to be a limitation of the average professor that he does not appreciate the limitations of his students.

The elocution professor however, in particular, will always have my sympathy because I know his trials and his troubles from a little personal experience.

Assistant: Yes, I remember now. You said you might tell me about it another time.

Pastor: I had been on the missions just long enough to become impressed with the importance of good reading both in the pulpit and at the Altar and in the administration of the Sacraments. One of the seminary professors was disabled and I was selected by the bishop "to help out." That is the way he put it to me—*to help out.* Among other things, the class for public speaking was assigned to me. I had formed some very strong convictions on elocution in its various phases and I was really delighted with the chance to pass on to the candidates for ordination my own slowly formed convictions. The other professors did not seem to attach much importance to this branch nor to my enthusiasm about it. I was mystified when I saw two of them smiling and winking at each other. It took me some time to realize the meaning of that smile, but I was greatly disgusted when I did realize it. And now I believe that perhaps no teacher or professor is more to be pitied than the elocution instructor who has to deal with young men that are mostly quite uninterested in the study of the principles and in the practice of elocution and who are attending the class under compulsion. The old saying of the *occidit miseros crambe repetita magistros* surely applies to the elocution professor. Perhaps it way my fault that they were so little interested. However, I was not quite discouraged over my small initial success. I had the class but a short time, but I began to see some change in the attitude of the young men toward elocution. Truly competent professors may achieve notable results with individual students and do something to raise the standards of it and to change the traditional attitude toward it, but under the existing conditions the ordinary elocution professor is doing well if he succeeds in developing the physical side of elocution in his students—correct breathing, voice production, and the proper management of the rest of the body. Interpretation is probably beyond the capacity of school boys, but it ought not to be beyond the capacity of seminarians. I could get them to learn by heart Hamlet's

advice to the players, but I could not get them to follow it. I taught them, by an eye and ear demonstration, that there is a difference between school-boy reading and artistic reading, between reading with discretion and reading without discretion. But these young men thought that it would take entirely too much time and too much mental application to study a reading passage so as to become able to interpret it for the hearers. When I told them that the Gospels should be read with some dramatic force they thought I was joking or going too far. Anything dramatic seemed to them out of place in the pulpit. They had always heard the Gospels read without anything like expression and they thought it proper to read them in a monotone and without any feeling or dramatic interpretation. I convinced them that their prejudices against dramatic reading were foolish and wrong and yet it seemed preposterous to them to study so simple a thing as reading and to prepare themselves with as much care for their pulpit work as an aspirant to the stage would study the histrionic art. It is not being done anywhere else and the people could not appreciate artistic reading—if there is such a thing as an art of reading!—and they might be shocked by so unheard-of a thing as dramatic force in the pulpit. It would be wasted effort. Nobody was paying any attention to the reading of the Gospel.—And most of these young men went out to swell the ranks, already too full, of the mumblers and of the mouthers. There were a few in that crowd of young men who were endowed by nature with a superior voice and with a fine and appealing manner. Without deserving the reputation, they got the name and the fame of being good elocutionists; but with all their natural and unearned excellences they became monotonous in the end and failed to make the most of their gifts and get the best results from their reading and speaking. Reading is an art and no man can become an artist in reading and speaking without much study and practice.

Assistant: I believe that, but who is going to give us the training and the time for the study and the necessary practice? The students and seminarians are already overburdened with studies and requirements.

Pastor: So I am told and, in part, I believe it. Yet should not one who is going to be a reader and speaker all his life be prepared and trained in this important art? Why should the people have to be satisfied with the trying reader and the poor speaker? They are not satisfied, but often disgusted. I have neither cause nor reason for boasting nor have I a mind for boasting, but you have complimented me on what you have been pleased to call effective reading. The people manifestly appreciate such reading, for they listen to it with evident and eager attention. I do not disdain being dramatic when there is occasion for it. When our Lord meets His bitter critics, I try to feel myself into His mood and give expression to it in a feeling way. I try to impersonate the reporting Evangelist and the Pharisees as well as the Master. I study the particular Sunday Gospel—and Epistle—with a view to interpreting the real and full meaning of it. I determine what words or phrases are emphatic and how much stress each one must get to make the sense stand out clearly. I aim at nothing but at the effect. And yet I am not trying to be effective so much as to make the thought or the truth impressive. The rest is altogether secondary with me. I want the audience to understand what I am reading or saying and I want them to be impressed by it. I want them to become convinced and moved and persuaded. I do not hestite to let myself go a little and to become dramatic. Pulpit dignity does not suffer by that. It should be our aim to reënact the meeting and the clash of mind and of feeling between our Lord and His enemies. Our reading is too often dead and unappealing. It leaves minds uninterested and unimpressed and hearts cold. A little intelligent heat, a little proper passion, restrained but real and sincere, should help us to become decently realistic, and it would help the people to realize just what happened between our Lord and the Pharisees. Father Talbot Smith gives a sample of this kind of dramatic reading on page eighteen, first edition, of his *Our Seminaries*. Of course, this should not be attempted until you can do justice to it. You will have to do some studying, a great deal of it, and practising, to attain to this ability; but if you have the will to take pains—the brains you have—you can reach a fair eminence in the art of reading. Besides Ayres, I would sugest to you another little

book—Ernest Legouvé's *Reading as a Fine Art.* It was translated by A. L. Alger and published by the Penn Publishing Co. My copy of it has the imprint of 1889. I picked it up some years ago in a second-hand book shop in Philadelphia. If you cannot secure a copy, you may use mine as long as you are here. You will find it both stimulating and helpful and quite instructive, but Ayres will answer your needs in this line fully. If you assimilate the teaching of that one little, very little book, and study the reasons which he assigns for his way of reading certain selections from Shakespeare, you will quickly come to appreciate the importance and the force of correct emphasis and of judicious pausing. It will not do to emphasize in a haphazard way. You have to interpret thought. You have to find out first what the reading matter is about and what the writer wanted to say. Else you are in danger of reading your own meaning or belief into what you are reading or you will distract your hearers and mislead them and prevent them from getting what you really want to say. Here is the difficulty. Even when you know exactly or think you know exactly what the Gospel is about, you have to make your hearers see and appreciate what it is about, and that is not so easy as it may seem to you at first sight. Great actors like Edwin Forest devoted many months and even years to the study of some character whom they wished to impersonate faithfully and impressively.

Assistant: Surely, Father, you do not mean to say that a reader of the Sunday lessons or a preacher can take so much time and pains in preparing himself.

Pastor: Certainly he cannot. Nor is it necessary. But whatever time he may take for such preparation will be well spent. When he has once mastered the principles of this rare art by a reasonable amount of painstaking practice, he will not need so very much preparation. But he will never be able to do without some preparation, if he wishes to do half justice to our great cause and to the people and to himself.—No matter what you may think or say about this phase of elocution you must admit that, if we cultivated it and became proficient in it, we should immensely improve our reading and speaking. And our people would appreciate it and profit by it. We ourselves, however, should be the first and the

greatest beneficiaries of our painstaking study and practice of this side of elocution, because we should get a sense of power and of self-assurance out of it, besides the satisfactions that always come from intense mental application of this kind.

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MARYKNOLL MISSION LETTERS. LIII.

LIFE IN CHINA.

Whole books have been written about village life in China; most missioners' letters dwell on this phase of Chinese life, for it is in the villages that our converts are made, and the farmers by their simplicity lend themselves better to description and become more intimate with their pastor. Farm life the world over has much in common and thus, in speaking of our Chinese villagers and their cows and pigs and hens, we can speak more intelligently to you across the water. But for one like myself who is more at home in crowded streets with the homely noise of trucks and elevated trains, the city folk of China make a strong appeal and dirty-faced urchins win a smile that I reserve for intimates.

It can safely be said, I think, that city life in China runs very much along the same lines as village life. It is claimed of American cities that they must recruit their big men from the country; that the prominent men of our Eastern cities were once Western farm boys. This is also true of China in one respect; no citizen of China's crowded cities calls them home. Home for the Chinese is where their fathers lived—in some nearby village; and thither they go for ancestor worship or big feasts or, sometimes, to bury their dead. They may have lived for generations in the city, but they are more clannish than the Scotch in retaining a hold on their native place. Hence life on our street at Yeungkong is only the life of village folk expanded or contracted by circumstances, but always more active. A diary of village events in China would have many blank pages, but one day on our alley is as a thousand in the interior for excitement.

I did not appreciate this until recently. Our dwelling is off the street a hundred yards, and the squabbles of our neighbors

reached us as the hum of a distant motor. But this year we rebuilt our school right on the street, and my room, due to a curve in the road, takes in a view of its entire length. This interferes with bookish study somewhat, but "the proper study of mankind is man" and I have got in closer touch with the Chinese through my ears than many days with books would give me.

Our Catholics make up a majority of my neighbors. When first we came to Yeungkong there were three converts on our street, but by concentration of effort and proximity each house in sight gradually gave us a convert or two and now we number over one hundred on this one street. Formerly I had seen them only at daily Mass or in their "Sunday best" manners and they lacked the human touch that makes us love the village folk; but now from my upper room I look right into their front yards, know the menu for the day from their marketing, classify their characters as they gossip, gauge their temper as they quarrel, and smile behind my curtains with them as they laugh. Thank God, the smile is almost characteristic of China, and, when it is joined with extreme poverty and a hard day's work, with clean patches and bare feet, and with peril from robbers and from floods, it classifies the Chinese as philosophers.

Across the way,—our street is not ten feet wide—lives a Catholic widow with three boys. At daybreak I used to see her setting out to go beyond the city to gather brushwood for the morning meal; she returns in time for Mass with a heavy load swung on the rake across her shoulders, which some would judge a good day's work, but she has not begun as yet. Her next-door neighbor is a pagan, more because she earns her livelihood making joss sticks than from any shyness toward our Faith, for she smiles "good morning" to us more confidently than some of our own.

My own neighbor rents the rear of her house to the local Protestant native minister. He is a strong talker and has the habit of dropping in on me ever since I told him I was free in the evening. He sends his two boys to our school and asked that they study our catechism, for it is part of his creed to let them choose their own religion. He was formerly a Confucianist and can explain the pagan customs to me more clearly than the average man.

The owner of the house herself is a devil worshipper and plies her trade as clairvoyant right in full view of our porch. A steady stream of women visit her and cross her palm with silver, then she groans and retches and utters answers for the harassed customers. I have figured she makes a daily trade of several dollars which have the buying power of ten times the American greenback. In the same house lives a Catholic with two children. The youngsters play in the yard uncritical of the black art practised beside them. They sit on two rocks beneath a lung ngaane tree and memorize their catechism with noisy fervor and much mutual correction. It is weird to hear a devilish groan beside them punctuating their prayers.

In the house opposite live three generations of Catholics, though all converted at the same time. The boy is one of our best and wanted to study for the priesthood, but the Grandma, whose word is law for them, insisted that he marry the young maid she had chosen for him.

Their neighbor has a fishy eye that shuns mine as I pass; he, I found out, runs one of the gambling houses which Sun Yat Sen reopened recently to fill the coffers of the State. His wife is a peaceful character when not aroused. Today she gave a Billingsgate exhibition and bearded her neighbor (on the other side) because his boy had visited her orange tree.

There is an elaborate etiquette that governs street fighting in China. In Ireland of old the saints were wont to fast before an enemy's door till he repented. Here the injured party takes her stand before the neighbor's courtyard wall and pours forth invectives and complaints and appeals her cause to every listening doorway. Immediately the alley children gather and suck their thumbs and stand in dumb attention, waiting for something to happen. They unconsciously acquire a rich vocabulary. The fight is purely onesided for the first half hour; the guilty party stays within his castle unresponsive to the biased history of his deeds and ancestors and their deeds, but at the first sign of weakening on the aggressive side, whether it be a stop for breath or end of eloquence, the guilty one issues forth and without deigning to so much as notice the other party, with impassioned lungs he tells the audience, now swelled to noble proportions, the measure of his contempt of

number one. You may forgive but never forget in China, and the next quarrel entails a reopening of old sores.

I wish I could claim that our Catholics are not involved in these street dickerings. The most I can say is that usually one of the parties is a pagan, and a brawl of this combination is an eye-opener. The poor Catholic party is bound by a moral code to proper language and the other party knows it. There is a quarrelsome old woman on the street who seems to have a predilection for fights with converts. Then she stands as near the chapel as possible and taunts the other party with sarcastic remarks that show a grasp of our doctrine. She will scream with a piercing voice: "Love thy neighbor as thyself,—is that what the Church teaches, and how do you observe it?" "The Commandments say 'Thou shalt not bear false witness,' and you have been uttering lies by the mouthful". If her heart is ever touched by grace she will be ready for Baptism, for she knows our doctrine and has shown her willingness to preach it from the housetops.

In the same house dwells a Catholic Normal School graduate who was friendly for years without embracing the Faith. Many a day I groaned in spirit as he interrupted my work for a chat, but all the while he was quietly studying our doctrine books.

You may have remarked the many families in each house. They are not the modern American apartments by any means. Each house is only one story high without a basement, but three rooms deep with open courts between them. Formerly a family used the three and had none too much space; but for the past four years since wars became endemic here, property near our chapel rose in value. Most bandits respect a foreigner's home and leave us unmolested, as we alone in China have protection of a sort, and when danger threatens the city, the natives flock within our gates. The mission compound is limited and those who live nearest have an advantage on all others in the race to reach our grounds. Formerly the houses rented at four dollars a year; now each room is priced at eighty cents a month, so unwittingly we have enhanced if not beautified the alley. So many factors enter into the problem of converting the Chinese that it is hard to say how much each contributes, but the mere protection that we give the neigh-

borhood by our presence has its value in removing fear and overcoming shyness.

Our street is a long one and each house has its story to tell. Outwardly there is nothing to distinguish any one of them, for they are built on the same plan and from the street level all one can see is a long wall the length of the street, pierced by unpainted doorways. Rich and poor, beggar and thief, all dwell behind these aged walls without much to mark them apart. That in itself is a marvel of Chinese civilization not found in the West. There is no trying to put on "front", no extravagance beyond one's means as we use the term in America. Even in the matter of dress each Chinese dresses as befits his station; the carpenter, no matter how well off, does not wear the long robe of the scholar; the scholar on the hottest day may not appear in public in the comfortable undress of the merchant class; no income tax-gatherer could estimate the wealth of the women from their dress, for they are patterned on the same mould, with silver earrings, silver chain and stiffly plaited hair; the children of the well-to-do are children just the same and seem as dust-begrimed as those they play with. A better index of wealth for those who seek it,—the Chinese seem not to do so in the least,—is the condition of the family dog; the glossy skin bespeaks a well-fed animal, while mangy curs that forage for their meal show there is none to be got at home.

But wealth counts for little on our street,—the men are shopkeepers, of small stores; the women and even the girls work from dawn to dusky eve, yet rationally, without the nervous strain of Western ways, with many an hour of gossip as they work. The sweatshop system has not invaded the smaller cities of China, and the piecework is done at home while sitting at the doorstep with urchins and dogs and pigs and just as busy neighbors. Though work is interrupted to prepare the daily meals, the housewife is not thereby cut off from her chat. She sifts her rice and scales the fish where formerly she plied her work and if, by chance, her larder for the day supplies some tidbit, she shares her joy by showing it to all her friends. I watched a piece of liver exhibited thus; it passed from hand to hand, was weighed and priced and gave pleasure to five neighbors while the lady of the house prepared

the pot to cook it. The entire family enters into the rite of cooking as rapidly as afterward they eat the food, and the drudgery of housemaids is hereabouts unknown.

The only idlers on the street are the student class. Our lane is the educational center for half a thousand souls; the ends are flanked by Normal and Middle Schools, our own parochial school sustains the center, while farther east is a relic of the past,—the "old style" school of pre-republic days; thus giving us about six hundred students on our street. The higher school, modelled along Western lines, has much in common with American schools, though the differences too are numerous. The boys as a whole lack the boyishness of Western youth, are more self-conscious of their dignity as the future hope of China, inclined to be impatient with the customs of the past, with a craze for occidental manners, as yet untrained to see the beauty of their own. The professors, as they pass my window, are much more conservative. Modern inventions no longer awe them and they are apt to be defensive of the merits of Chinese culture. They retain the graceful long robe of delicate hue much more than do the student class, and Chinese etiquette is living in them.

The "old style" school is a degenerate relic of a dying system, reminding one of much that Brother Azarias described in "The Primary School in the Middle Ages". His quotation from Erasmus fits the Chinese schoolmaster as well: "A race, of all men the most miserable, who grow old at their work surrounded by herds of boys, deafened by continual uproar, and poisoned by a close, foul atmosphere; satisfied, however, so long as they can overawe the terrified throng by the terrors of their look and speech."

The boys of this school look at ours with wistful eyes as ours parade in uniform or play ball during recess. This envy has a bad effect on our boys, I fear, especially since they won local fame when awarded the first four places out of ninety contestants at a recent examination for entrance to the Middle School. But I am new to Chinese school psychology and may be fretting overmuch about their pride. To counteract any ill effects, I've introduced an hour of manual labor into the curriculum.

Our alley, though distinctive in tone owing to the prevalence of students, is characteristic of city streets in the Chinese interior. It is dirt-laden and muddy, with clogged drains and stagnant pools made turbulent by wallowing pigs; one heavy tropical rain will flood it ankle-deep and a day or two must pass before the dampness dries. Yet there is a quaintness in its crooked lines, its moss-grown pavement and corroded bricks, a spell that only centuried buildings have. We in America miss the softening touch of age and we could never reproduce the crumbling archways that mark the limits of this street; they lean on weary columns that will give way some day to modern changes.

Strange to say, the physical beauty of our street is due to paganism. We should not have the heavy arches, the crooked street, the delightful irregularity of its lines and doorways if the builders had not feared the influence of evil spirits. The belief in the Wind and Water spirits has modified every inch of our alley, and the not far distant day, please God, when the last pagan on our street is converted will not, I hope, bring in its train any readjustment of the lines of our alley. Let us hope that in converting them we will not make them irreverent of age-long beauty and iconoclasts of aught but pagan idols.

F. X. FORD, A. F. M.

Yeungkong, China.

THE NEW CITIZENS.

Communications from different parts of the country continue to be addressed to the REVIEW on the foreign language problem. Some come from Canada, where the question appears to be of an entirely different nature from that which prevails in the United States. In the former country there are two distinct and almost separate groups of nationals under colonial administration—the French and the English. Their difference in language, traditions and customs, above all religion, is recognized throughout the Provinces. In many ways the French element exhibits traits of culture superior to that of their English-speaking neighbors, if not also to that of the present generation of Frenchmen in many parts of their original home-land. The French Canadians learn the laws of

Canada in their own tongue, which is also the language of their commerce, public accommodation, and of a high class literature understood by their English-speaking neighbors who also respect the difference, except where bigotry, mostly religious, begets intolerance. The influence of the Canadian French is on the whole both wholesome and preservative of the interests of the commonwealth of Canada.

Quite different are the conditions of national diversity in the United States. Our government is not colonial; it is distinctly national in the expression of its Constitution, its spirit of patriotism, and the legal enactments which preserve public order and promote peaceful industry and culture. The immigrants are of a hundred different nationalities, often carrying their animosities without reserve into public life, the press, and even the Church. Our immigration chief, Secretary Davis, has recently been broadcasting some strong truths which are entirely justified by the facts, needless to be repeated here. They prove that indiscriminate immigration is a real danger to the peace and progress of our national welfare.

Among the letters received some are from priests of foreign birth who have been placed in charge of English-speaking flocks in the United States, after having for a time ministered to their own people. These testify incidentally to the difficulty of amalgamating the religious elements and preventing them from making common cause with schismatics and turbulent malcontents. Our citizens of Irish extraction have as a rule no prejudices against a priest of another national origin. They see in him the priest, and they accept his ministry as coming from God, whatever may be its less attractive modes from the purely human point of view. The same cannot always be said of other nationals, whatever their service to the community and their personal virtues may be. Good comers are recognized by all unprejudiced observers. But the immigrants are not uniformly of that quality. The number of hardworking, honest, and peaceful foreigners is followed by a train of parasites, undesirable refugees, demagogues of a low type—bad elements of the home-country which under guise of a false claim to liberty, and a strange language which hides their sentiments from those around them and from the guardians of law, destroy peace, order, and religion among us.

LEGISLATION AND MORALITY.

To the Editor, THE ECCLESIASTICAL REVIEW,

It is sometimes adduced against prohibition that it is an attempt to make people good by law—as if there were something wrong in such an intention. It is sometimes said: "You can't dragoon men into morality by law".

Surely there is a fallacy in this objection, and perhaps also a lack of information as to the effect and the end of law.

First, as to the fallacy. There is an equivocation in the phrase "to make people good". If it is meant that no external legislation can make a population moral without some interior spirit founded ultimately upon religion, the saying is eminently true and has been proclaimed ere now by saints and sages. In the later class we may recall the Father of our Country and his memorable pronouncement that there can be no sound morality without religion. Of course it is good to repeat and insist upon such an important truth, but not in such a way as to imply that it is not the intention of legislation to make men good, or that legislation cannot help thereto.

We have the contrary on the highest authority. St. Thomas (1-2, q. xcii, a. 1) puts the question: "Utrum effectus legis sit facere homines bonos?" His answer is affirmative, and he includes in the answer the intention or end of the law, as well as its effect. "Sed contra est quod Philosophus dicit, quod 'voluntas cujuslibet legislatoris haec est ut faciat homines bonos'". In the body of the article he explains that, through the obedience to the law which is expected, the intention is to make the subjects good, at least in as much as they will do a good act by submitting to authority. Its effect will be to make them good *simpliciter,* "si intentio ferentis legem tendat in verum bonum quod est bonum commune secundum justitiam divinam regulatum". But if the law should lack any of the requisites of a good law, then the submission would make them good *secundum quid.* In any case the end of the law is "ut faciat homines bonos".

This answer is accepted generally. As Suarez says (*De Leg.* 1. I, c. 13) "Dicendum est finem intentum a lege est facere subditos bonos; atque ita hunc esse quasi ultimum effectum legis. Ita docet S. Thomas quem omnes sequuntur." After further explanation he concludes: "Unde leges civiles,

quae simpliciter leges sunt, re vera non tantum faciunt bonum secundum quid, sed simpliciter, quia bonum morale et honestum intendunt". A prohibition of its nature is not positive, and therefore cannot contribute positively toward a desired end; it is intended to remove a hindrance or obstacle in the way. This is the case, our prohibitionists maintain, with the legislation against alcoholic drinks, and perhaps there is some reason in their contenton. They do not expect by legislation alone to make people good; they count upon the good will of the population going with the law. The law will take away the object of abuse; it will remove a source of temptation, and in so far it will tend to make people good. The Church does not pretend to make the faithful good positively by prohibiting certain books; she is simply trying to keep out of their hands what might be a source of temptation. If prohibition be called dragooning, then such dragooning should be considered a matter of praise rather than of obloquy.

L. A. W.

SEMEL OBLATUS—ONCE OFFERED.

To the Editor, THE ECCLESIASTICAL REVIEW,

Father Swaby says "immolandus" involves present action.[1] As the future participle passive of "immolo", *immolandus* signifies "to be immolated". On the face of it, and in the nature of things, the immolation is future in respect of the action of offering. "Offert se immolandum" denotes a present action of offering. The process of immolation or doing to death may be very speedy, as it would have been in the case of Isaac; or slow, as it was in the case of our Lord; but in either case the actual offering goes before the immolation. Our Lord was both offered and immolated; Isaac was offered but not immolated. It is not true that Isaac "was being immolated." The truth is that he was being offered—internally, from the time his father accepted the Divine injunction laid upon him; externally, from the time he proceeded with him to the place of sacrifice, and, having put the wood of sacrifice upon the altar, laid Isaac upon it and took up his knife to slay him. All this time he was but preparing to immolate his son. He

[1] ECCLESIASTICAL REVIEW, July, 1924, pp. 86-87.

was performing the external action of offering. The action of offering was completed, but the immolation was never begun.

When did our Lord perform the action of offering Himself to be immolated, in Himself, and not by proxy, as Isaac was? He is Priest after the order of Melchisedech, and so had to offer Himself after the rite of Melchisedech, under forms of bread and wine. This He did in the Supper, and only in the Supper. The Council of Trent has defined that He did in the Supper, in quality of Priest forever according to the order of Melchisedech, offer to God the Father His Body and Blood under the appearances of bread and wine. On the other hand, St. Paul, speaking of Christ as Priest forever after the order of Melchisedech, declares expressly that He was "offered once" —*semel oblatus.* Now, the offering is always with a view to the immolation. The two are correlative, and together make up the sacrifice. Since, then, it is of faith, as defined at Trent, that our Lord as Priest after the order of Melchisedech did offer Himself in the Supper, and also of faith that He was "offered once", it follows necessarily that the offering in the Supper was made in view of the immolation that was consummated on the Cross. If there had been, as Father Swaby maintains there was in the Supper, an offering by Christ as Priest acording to the order of Melchisedech and an instantaneous immolation making a complete sacrifice, the true statement would be not "semel oblatus," but "bis oblatus est Christus"; for St. Paul, as I have pointed out, is speaking throughout of Christ's action as Priest according to the order of Melchisedech.

When St. Paul says that Christ was "offered once", he is speaking, as the context shows, of the offering that was consummated on Calvary. How can anyone, in the face of this, maintain that the offering in the Supper was really consummated then and there by an instantaneous immolation? It is of faith that Christ was really offered in the Supper; it is of faith that He was really immolated on Calvary; and it is of faith that this real oblation, which included both real offering and real immolation, took place "once"—*semel oblatus est Christus.* The mystic immolation in the Supper did but shadow forth and point plainly to the real one that followed.

"The actual immolating," writes Father Swaby, "or the being immolated, was protracted *ab horto usque ad mortem crucis,* and was simultaneous with our Lord's Oblation (*semel*). Hence this Bloody Oblation, offered in the actual Passion, is the unique Oblation—the sole *semel oblatio* of the Fathers and the Council of Trent." And again: "*Immolandus* is the present action in the Passion and on the Cross. . . . So little futurity is there in the *immolandus* that the Church sings in the Passiontide hymn. . . .

> Passioni deditus,
> Agnus in cruce levatur
> Immolandus stipite."

He fails to note that "levatur" is present and "immolandus" future in respect of it. And he confounds offering with immolation, as if they were not really distinct, but one and simultaneous. But the example given in Scripture and the express teaching of Scripture show that they are really distinct and not simultaneous. Isaac was really offered, but was not really immolated. And in the sin-offerings of the Old Testament, which shadowed forth the One Sin Offering of the New, the animal was first offered after an external rite, and afterward slain. Both offering and immolation were real and really distinct, the one going before and the other following, just as both offering and immolation in our Sin Offering were real and really distinct, the one going before in the Supper, the other following immediately and finally consummated on the Cross.

Of the One Sacrifice thus completed the Mass is the continuation. It is one sacrifice, not two sacrifices. If the Supper and the Cross were two complete sacrifices, it would be just as impossible for the Mass to be the continuation of both as it is for one road to be the continuation of two roads which do not run into one. If A and B are two complete entities, A continued is A forevermore, and B continued is B forevermore.. But if A and B together constitute one entity which finds its completion in B, the continuation of that entity will be the continuation of B, and of A only inasmuch as it coalesces with B to constitute that entity. It will forever pass the wit of man to devise any other explanation than this of the fact that

the Mass, which formally and in itself is the continuation of the Supper, is in fact and is properly spoken of as the continuation of the Sacrifice of Calvary, because on Calvary the Sacrifice was completed.

HEBRONENSIS.

THE ASSOCIATION OF OUR LADY OF A HAPPY DEATH.

Inquiries from pastors who have been anxious to introduce into their parishes this Association, which wherever it has been established has done much as an aid in visitation of the sick, and to increase the fervor of the faithful generally, are answered in the following summary. The Association of Our Lady of a Happy Death is not a new organization, as it has long existed as a diocesan society in France.

In 1865 the Right Rev. Monsignor Rousselet organized it in the church of the motherhouse of the Priests of St. Mary. "These good Fathers placed their institute under the special protection of Our Lady of a Happy Death and it is assigned to their religious family, as its proper mission, to reach and spread everywhere the devotion to Our Blessed Mother invoked as the special patron of a happy death. . . ." "The Church of Our Lady of a Happy Death under the direction of the Priests of St. Mary (of Tinchebray) soon became the center of pilgrimages, where Our Blessed Mother herself attested by many favors how much she liked to be invoked by the name of Our Lady of a Happy Death."

St. Joseph, because of his beautiful death in the arms of Jesus and Mary, is held up to the members as the second patron of this pious society.

The Association has received many tokens of interest from the Holy See. On 21 February, 1906, the Holy Father gave His written approval of the work done by the Fathers of St. Mary for the spread of the Association. On 5 March, 1908, many new privileges were granted to Promoters of the Association. And on 22 July, 1908, the Sacred Congregation of Indulgences transformed the old Association into a new Association of Our Lady of a Happy Death, which is a universal Association with its center in Rome, at 10 Piazza Rusticucci, whence, in accordance with the will of the Sovereign Pontiff, it is to spread over the entire world.

As Protector of the Association of Our Lady of a Happy Death, Cardinal Gasparri was appointed in February of 1913. In his letter of acceptance of the office the Cardinal points out with what special favor it has been received by bishops, clergy and faithful wherever it has been introduced.

Our present Holy Father, Pius XI, granted to the Association Promoters and Associates many privileges in his special brief or 2 February, 1923, which may be found enumerated in the booklet, *Bulletin de Notre Dame de la Bonne Mort,* published by the Priests of St. Mary.

Enrollment in the Association involves no contributions, fees, dues, or obligatory attendance at meetings. Voluntary contributions, however, may be accepted from members to help defray the expenses connected with the work of propagation of this devotion and to increase the number of Masses which are said at the Shrines of Our Lady of a Happy Death for the living and the deceased members.

The work of spreading this salutary devotion presents no serious difficulties. A word or two of explanation from the pastor is all that is necessary and the work will readily be taken in hand by the promoters of the Sacred Heart League or by the officers and members of the Blessed Virgin's Sodality or by any other society in the Church. These promoters list the names of the parishioners of their respective districts. They may receive any voluntary contributions referred to above, and these the pastor forwards, together with the lists of names, to the nearest registered promoter, who will inscribe the names of the new members on the special sheet provided for that purpose which must be sent to Rome for registration.

An occasional sermon on the merits and advantages of the Association will serve to make the Association of Our Lady of a Happy Death an active and living organization and an important factor for the spiritual good of the parish.

There are three degrees in the Association. Simple enrollment is all that is required for the first degree. A few short prayers in honor of Our Lady of a Happy Death, as noted in the leaflet given to the members, are to be said morning and evening by the members of the second and the third degree. A short meditation on death once a month is required of members of the third degree, That sums up all the requirements.

For further information a letter to the Very Rev. Daniel P. Duffy, S. S., St. Mary's Seminary, Baltimore, Maryland, or to Father Fintan M. Bru, O. S. B., St. Joseph's Seminary, St. Benedict, Louisiana, or to any registered promoter in one's region will bring detailed information.

A special box conveniently located in the church for the reception of names of members to be inscribed, as well as for contributions which may be offered, would facilitate the work of the promoters in listing the names and contributions. Let the promoters also state the degree of each member.

FR. FINTAN MARIA, O. S. B.

St. Benedict, Louisiana.

CLANDESTINE BAPTISM TO DYING PROTESTANTS.

Qu. A friend some time ago assisted a Protestant lady in her last illness, and baptized her when she was unconscious. She had not expressed any wish to be baptized, and was even opposed to the Catholic Church through ignorance. May I give a general permission to administer Baptism clandestinely in danger of death?

Resp. There is strong theological support for the opinion that all dying Protestants may be baptized (*sub conditione*). The Holy See has always recommended the safer procedure, that some sign be given that baptism is desired, and this position is maintained in the Code (752). Since the former practice has never been expressly condemned by the Holy See, and since it is not excluded by the Code, no fault can be found with one who indiscriminately baptizes dying Protestants, who have not given signs of sufficient intention, provided there is no danger that the Catholic religion be thus brought into disrepute. On the other hand, the obligation of baptizing such persons cannot be insisted upon, as it cannot well be proved. (Cf. ECCL. REVIEW, Nov. 1922.)

DOUBTFUL MARRIAGE.

Qu. A young lady (Protestant) asks me to receive her into the Church. She was married, in 1916, to an unbaptized Protestant; (at least she claims her husband was not baptized). As she was baptized, there was the "impedimentum disparitatis cultus", and therefore she could get a divorce and marry again. It will be hard

to find out whether her former husband was baptized or not. Protestants here are lax in their views about baptism and I doubt whether ministers keep any records. May I therefore accept the woman's statement as sufficient evidence, and counsel her to get a divorce, and then marry her to the man with whom she is living now?

Resp. As the marriage was contracted before 19 May, 1918, it must be judged by the pre-Code legislation, according to the facts, or presumptions, which are presented. The fundamental decree on the subject is that of the Holy Office, 17 November, 1830, (cited under Canon 1070§2), and its application in the present case should form a basis for a decision by the proper authorities. It reads:

1. With regard to heretics the ritual of whose sect prescribes baptism without the necessary use of the essential matter and form, each particular case must be investigated.
2. With regard to others, who according to their rituals baptize validly, the baptism must be considered valid. If the doubt persists, even in the first case the baptism should be considered valid "in ordine ad matrimonium."
3. If there is certain knowledge from the actual usage of the sect that no baptism was administered, there is no marriage.

THE IMPEDIMENT "DISPARITAS CULTUS" AND BAPTIZED PROTESTANTS.

Qu. Some time ago in your magazine the question was raised whether in the new Code of Canon Law the impediment of "disparitas cultus" applied to baptized Protestants or not. I understand the question was later proposed to Rome for final decision. I would be very grateful if you could inform me whether any decision was rendered.

Resp. Reference was made in the REVIEW for July, 1923, to the sweeping change effected by Canon 1070§1, with regard to the scope of the impediment of disparity of cult. The change is so far-reaching and familiarity with it is so essential to priests in parish work, that it merits further reference, "quatenus ejus expositio ita nescientibus fiat cognita ut tamen scientibus non sit onerosa".

Before 19 May, 1918, this diriment impediment rendered invalid marriage between any baptized person and any unbaptized person, thus including under the impediment all those who had received baptism and by baptism had become subject to the laws of the Church. In this sense the impediment was interpreted in the Constitution *Singulari nobis,* of Benedict XIV, which became the "locus classicus" on this impediment.

Since 19 May, 1918, the impediment exists only between an unbaptized person and a person baptized in the Catholic Church or converted to it from heresy or schism. Hence the marriages of non-Catholics contracted since the Code are not affected by this impediment. The validity of such marriages cannot be attacked on this head, as the factor which constitutes the impediment is not, as before the Code, baptism "simpliciter", but baptism administered in the Church or ratified, as it were, by conversion from heresy or schism.

In other words, the Church has now exempted baptized non-Catholics from subjection to this impediment, in order to prevent innumerable invalid marriages. No change in this new legislation has yet appeared, and it is not likely that any will appear.

Criticisms and Notes.

PARISH INFORMATION SERVICE: Training Leaders for Parish Action —Parish Bulletin—Initiation for Parish Clubs—Vocational Guidance for Parish Members—Good Times for All Parish Members—Parish Parties — Teaching Games for Parish Use — Parish Picnics — Play Leader for Parish Recreation—Annual Account for Parish Information. Issued from the Y. M. S. State Office, Effingham, Illinois.

HOW TO TALK TO THE DEAF. Illustrated Text Book of Signs. (Fundamentally Universal and International.) By D. D. Higgins, C.SS.R. St. Louis, Mo. Pp. 162.

THE SEMINARISTS' SYMPOSIUM. 1922-1923. Edited and issued by the St. Thomas Literary Society and Homiletic, Beatty, Penna. Pp. 270 quarto.

THE S. J. H. PRINTING DEPARTMENT. Vol. I, 5 May, 1924. Published and Printed at St. Joseph's House, 727 Pine Street, Philadelphia, Pa.

Whilst the "cura animarum" demands for its efficient exercise above all that priestly zeal which is moved and guided by the charity of Christ, there are conditions in which that zeal may be diverted from its proper channels unless it is under the control and direction of a properly organized system. The Church recognizes and enforces this requirement of pastoral administration when she insists upon the distinction between the missionary and the parochial status of the clergy. A pastor in the canonical sense is limited as to territory and by his faculties, in order to apply his ministry more directly, and by concentrated action to beget that strong catholicity of faith which promises permanence and supplies the sources and means of missionary expansion. This strength of concentration and fruitfulness is invariably in equal proportion to the systematized exercise of pastoral administration. There are three sorts of parishes: the parish conducted on lines of the *lascia fare,* which makes of the pastor a sort of shop attendant who gives his service to those who come to his preserves and pay for it; next, that of the rector who is busy outside his parish, which is not very important, and who arouses the lingering faith of his people by periodical introduction of a member of a religious order to give a mission. These differ from that of the parish priest who sets out with a definite sense of leadership and responsibility for the souls of his flock. He knows how to marshal his assistants, clerical and lay, into a service that utilizes business prin-

ciples and military order, whilst it is superior to both in the motive and spirit which animate it and which it inspires.

Some of our seminaries teach and lay due stress upon the importance of principles and forms of organization; in others, if one may judge from local results in administration, it appears to be wholly ignored and neglected. The matter depends probably in all cases, outside the religious orders, upon the individual guides, some of whom have business sense besides priestly decorum, which others lack. To the young pastor the Parish Information Service, as indicated in the above little manuals, is under these circumstances sure to prove of very great help. The directions suggested by the various titles are brief as well as practical, being the result of experiment and consultation with priests who have successfully tried them. It is in any case worth while to secure the booklets, more especially where a parish priest has to rely for executive action upon his assistants or the intelligent lay folk who volunteer their services. The priest at Effingham who manages this business is quite willing, we understand, to offer service where individual direction may be needed. It is assuredly a praiseworthy enterprise to issue this sort of information. The titles indicate sufficiently the broad and yet pertinent scope of the service.

St. Paul writes to the Romans (10: 17), "Faith comes through hearing; but hearing through the word of Christ". From the fact that we have over a hundred institutions, state schools, with kindergarten and elementary grades, industrial and trade schools as well as academies and high schools for the deaf, in all parts of the country, it becomes the part frequently of the priest to minister the word of Christ in a language that does not register through the ear but through the eye by signs. Moreover, as Father Higgins writes, "a knowledge of these signs would be very useful where absolute quiet is demanded or where speech could not be heard on account of disturbance or distance. Acquainted with these signs, persons hard of hearing could hold conversations unheard by neighbors. Likewise the varied individual gestures and frequent misunderstandings of many oral deaf-mute pupils would be avoided with the help of Universal Signs."

We have in this illustrated text book of signs a universal or Catholic language differing from that which makes the individual letters by finger or hand formations. An idea is presented in the manner of a picture rather than in an order corresponding entirely with grammatical arrangement, except where prayers are used in common and where the sequence of words in harmony is demanded. Like the ideographic writing of our forefathers, the signs represent distinct actions, shapes, or characteristics of the objects signified. To know

this sign language and to be able to teach it to others is a distinct asset in the pastoral ministry. Father Higgins has produced a manual which is at once a grammar or text book from which to learn the sign language and also a sort of dictionary in which ideas, words, and sentences are given in picture form.

In conjunction with Parish Information Service we wish to direct attention here to what can be done with the aid of the printing press both in our seminaries and under the direction of priests in charge of industrial schools or similar institutions to further the organized parish activities. Training in the ecclesiastical seminary means almost everything for the future of a diocese or a country. Spirituality, intellectual culture, and the spirit begotten in a house or locality by both, if they are to be permanent and fruitful, must take the form of industry and proper expression. The early Benedictines organized model schools in this respect, and if we may judge from *The Seminary Symposium* issued by St. Vincent College, Beatty, the heirs of the Nursian Father have caught and preserved the spirit of their great Founder, and after more than a thousand years are handing it on to their pupils. The essays in the *Symposium* are for the most part from the students in the various departments of philosophy and theology. A comparative view of the Oriental Churches, Catholic and Schismatic, the question of Legitimate Interest in Commercial Transactions, the Life of the Bee presented in dramatic picture, St. Charles and the Seminary, a biographical sketch of Canon Sheehan, interest in whose literary activity is just now being revived both in Ireland and in America, and some good verses on sundry sentiments—these are topics which give some idea of what is done at St. Vincent's to foster a taste for literature, as well as the habit of employing the faculties of mind and heart in reading and writing. The whole make-up of the volume is a credit to the enterprising directors of the work.

With what has been said it is not necessary to apologize for mentioning here such undertakings as that of Father Park, C.S.Sp., who teaches his boys the art of printing and material bookmaking of a high grade, wherein lies the sowing of future parish efficiency for the pastor who knows how to utilize these services.

THE PASSIONISTS. Sketches Historical and Personal. By the Rev. Felix Ward, C.P. With a Preface by the late Cardinal Gibbons. Benziger Brothers: New York. 1923. Pp. 478.

This instructive and edifying narrative has been already so widely reviewed by the Catholic press that the present notice, unavoidably

delayed, may be taken as additional confirmation of already accepted estimates rather than as an announcement of the publication or an appraised account of the work itself. The book interests the present reader chiefly under three aspects. First, as a spiritual biography; secondly, as a history of the foundation and development of a widespread and efficient religious organization; thirdly, as an apologetic argument and instrument. The latter point of view does not indeed exhibit itself in the pages, and it was doubtless far from the mind of the author to have his work so regarded. Nevertheless no thoughtful Catholic can reflect upon how Providence raised up Paul Francis Danei, guided him in ways and by methods so manifestly supernatural to establish an institute that was to spread and take unshakeable rootage in two hemispheres and become the means of eternal salvation to countless multitudes of human beings — one cannot, I say, read the story of Saint Paul's life and labors as told in the present volume without being impressed with the demonstration it accumulates for the divinity of the Church that begets such men and engenders such organs.

Substantially the book is a history of the genesis and the development of the Congregation of the Passionists. The genesis is explained by the natural character of Saint Paul of the Cross elevated and perfected by the Holy Spirit's efficient grace. But an institution is developed by the same principles whereby it was begotten. The successors of Saint Paul, like the early apostles of every religious movement, inherited and transmitted the spirit of their founders. The Fathers Dominic in England find their parallels in the Fathers Anthony in America, and the Fathers Fidelis of the Southern Continent. They were heroes of the Cross, sons not unworthy of Paul, those early Passionists who planted their institute at Hoboken, at Pittsburgh, in the various States of the Union, in Argentina, in Chile, in Australia. And the permanence and fruitfulness of those foundations evidence the character and the virtues of the first and the succeeding generations of laborers.

Father Ward writes from an intimate knowledge of the biographical and historical data. But what is more, he has steeped his soul in the spirit of Saint Paul of the Cross and the venerable builders of the early foundations and their successors in the mission fields. As a consequence the story reflects the spirit that wrought in them and produced such enduring monuments. Dealing as the narrative so largely does with the history of the Passionists in the United States, the book is a valuable contribution to our knowledge of the growth of the Church's organization in this country.

THE UNIATE EASTERN CHURCHES. The Byzantine Rite in Italy, Sicily, Syria, and Egypt. By Adrian Fortescue, Ph.D., D.D. Edited by George D. Smith. D.D., Prof. Dogm. Theology, St. Edmund's College, Ware. New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 244.

A pathetic memory attaches to the scholarly volume of Dr. Adrian Fortescue, in that he died before he was able to complete the study which it represents. As a young student in Rome he became acquainted with the monks of St. Basil and learnt Greek at Grottaferrata. Later the beauty of the Oriental liturgy, the earliest blossom of Apostolic tradition, haunted him, and he resolved to make it accessible to the English reader. His published books are monuments in this relation and stand out unique for erudition and interest. Had he been able to continue his work to the end, the present volume would have grown to double its size. As it was, Dr. G. D. Smith, professor at St. Edmund's, Ware, entrusted with the task of bequeathing the last fruits of Dr. Fortescue's labors to the reading public, reverently offers them without change or addition.

The list of books used by the author for this particular volume on the Uniate Churches covers ten pages of documents and commentaries taken from the literature of the Italo-Greeks, the Melchites, Ruthenians, Copts, Abyssinians, Syrians and Armenian Uniates, the Malabaric and Maronite Churches. This shows what a wide erudition was required for the task involved in the work. It was to embrace a description of the Byzantine Uniates corresponding to the so-called Orthodox Church of the East; next that of the Chaldees, who are the counterpart of the Nestorians; next the Uniates converted from the Monophysite sects; and finally the Maronites, who have no schismatical affiliations. What we actually have before us is, apart from the general introduction of the Uniate Churches which furnishes an important survey of the Oriental hierarchy, an account of the Italo-Greek element of the Byzantine Uniates. These are represented by the monastery at Grottaferrata, by the Greek College at Rome, and the Colonies in Calabria, Sicily, Corsica, and Leghorn. The remaining portion of the volume is devoted to the Melchites down to the present time. It is to be hoped that the lines indicated by Dr. Fortescue will be resumed by some scholar of like zeal and ability to complete the history which is so important a part of present-day ecclesiastical apologetics, and not least for those who have to deal with the immigrants from the East in the United States.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ τῶν ἐν ἁγιοῖς Πατρὸς ἡμῶν Ιωαννοῦ τοῦ Χρυσόστομοῦ. La Liturgia Greca di S. Giovanni Crisostomo. Canti Tradizionali delle Colonie Italo-Greco-Albanesi Armonizzati per Organo od Armonium dal Sac. Carlo Rossini, Diplomato alla Pont. Scuola supre di Musica Sacra in Roma. J. Fischer and Bro., New York and Birmingham, England. 1924.

Visitors to Palermo in the olden days may have had opportunity to attend services at St. Nicholas where on Sundays and holidays the students of the Sicilian Albanian colony chant the old Byzantine doxologies, communions, and benedictions of the Mass liturgy. There is something beautifully solemn and plaintive in the soft cadences of the Oriental eulogies, even with the alleluias intervening, as if the chants were those of exiles with memories of home and hopes of the return. One may hear these echoes of ancient devotion of course in Rome at the Greek College or in the Basilian monastery at Grottaferrata. But it is something to elate Catholic consciousness to find that here in America the Church governed from the Rock of St. Peter gathers round the altars of her Holy Sacrifice the children who learned their Mass prayers from St. Chrysostom, once their bishop, exiled at Caucusus among the Armenian forefathers, nigh sixteen hundred years ago. We have to thank Father Ciro Pinnola of the Armenian church of Our Lady of Grace in New York, and the skilled Roman composer Padre Carlo Rossini, as well as the Messrs. Fischer, the publishers, for bringing out a musical setting (44 pages) of the Greek service, making the modern chorister familiar with the Trisagion, the Cherubikon, and those rare melodies chanted before the Ikonostasion, including also the service for the dead.

COMMENTARIUM TEXTUS CODICIS JURIS CANONICI. LIBER V DE DELICTIS ET POENIS. Cum Declarationibus authenticis usque ad diem Maii 1924. Auctore Alberto Blat, O.P., Mag. Theol. et Juris Can. Doct. in Pont. Collegio "Angelico". Romae: Collegio Angelico. 1924. Pp. 333.

The student of Canon Law is already in possession of the four volumes which discuss the first three books of the new Code. To the *Normae Generales* the author had added an Appendix "De Legibus liturgicis", which illustrates the subsequent treatise "De Sacramentis", with the "Formula Facultatum S. Congregationis de Prop. Fide". The *Liber de Personis* and that *De Rebus* are thus in a manner completed. Before dealing with the important matter of ecclesiastical courts and trials, Fr. Blat takes up the subject *De De-*

lictis et Poenis. Here, as in his former treatises, he follows the method of commenting on the current canons in regular order, defining, interpreting and applying the law to concrete and practical issues with due reference to the latest decisions of the S. Congregations. In this respect the volume differs from such works as that previously issued by the Roman Professor, Dr. Sole. Its didactic features are more pronounced, making it a text for the class-room, whereas Dr. Sole's *Praelectiones* have an academic character and enter into the historic features of the penal legislation of the Church. Of the peculiar merits of Fr. Blat's comments we shall be better able to judge when the supplementary parts "De Processibus" have rounded out the treatment of the judicial legislation, since the action of judges and courts is dependent on, and formulated by the nature and presentation of defaults and penalties derived from them.

There is one serious objection to this part of the Commentary in conjunction with the preceding volume which treats the latter part of *De Delictis et Poenis.* That is the frequent repetitions, often of page after page at a time already contained under titles sixteen to nineteen of the fifth Book of the Code. Although the matter is pertinent and the student may find it useful to have the topics thus grouped, it is confusing in case of reference, as there are—sometimes in the course of seven or eight pages of reprinted comments—slight though possibly important changes. This may perhaps be remedied ultimately in a future edition.

DE COGNITIONE SENSUUM EXTERNORUM. Auctore Jos. Gredt, O.S.B., in Collegio S. Anselmi De Urbe Philosophiae Professore. Editio Altera aucta et emendata. Romae: Desclée. 1924. 158 pp.

In an age when idealism, relativity, and interpretationism have made some of us shaky in our adherence to natural realism, we welcome Gredt's scientific justification of this theory. Doubts about it have been raised, not so much on account of *a priori* principles as on account of certain objections from the natural sciences. The author endeavors to show that these objections are not fatal. This he does by retaining the terms of the Scholastics and giving them a new application. The *sensibile per se* is the real object of the external senses and the object of sensation. The *sensibile per accidens* is the object of the internal senses and of the intellect. Sensation + *sensibile per accidens* = perception. It is in the determination of the *sensibile per se* that the book presents a new contribution to psychology and metaphysics.

The *sensibile per se* is twofold: the immediate, intraorganic or internal and the mediate, extraorganic or external. The internal

object is the one conveyed to the sense organ by the physical action of bodies: the sound in the ear, the color and the light in the eye, the volatile particles in the nostrils, etc. This internal object is physical not psychical, objective not subjective, the cause of the *species impressa,* not its effect. The external senses therefore do not produce the *species expressa;* they are intuitive of the physical object present in the sense organ.

The external object of sight is the color and the shape of the rose more or less distant from the observer, of smell its odor, of hearing the sound of the bell. The external senses do not distinguish between the internal and the external object; they perceive both in a confused manner. This confusion is cleared up by experience, by the imagination as the treasury of previous sensations. An infant seeing a swinging bell would not know that the sound came from the bell and it would hear the sound without localizing the sound in the bell or in the ear. Experience however would soon point to the bell as the source of the sound. In like manner the retinal image is not perceived as within the eye nor in its relation to the eye; otherwise it would have to be seen in its microscopic proportions and in the inverted position. By touch and by the adjustment of the eyes (which implies touch) it is definitely localized as external.

The metaphysical or epistemological value of the book consists in stressing the reality and the presence of the immediate object of sensation. About its existence there can be neither doubt nor error. Science has demonstrated the conveyance of sound and light to the ear and to the eye, of the minute odoriferous particles to the nostrils, etc. Hence they are real objects for the external senses; they are not produced by the senses; one does not have to appeal to the principle of causality to establish their existence.

With this theory the difficulties can be solved which are advanced from after-images, floating images, Newton's disc, color blindness, the difference of pitch heard by persons at different distances from the same sounding body. Those who are inclined to accuse Scholastics of being behind the times will withdraw their charge when they discover in Gredt's book the Herring-Mueller theory on light and color and even the Einstein theory on local motion. E. G.

THE RULE OF FAITH IN THE ECCLESIASTICAL WRITERS OF THE FIRST TWO CENTURIES. An Historico-Apologetical Investigation. Dissertation in fulfilment of the Requirements for the Degree of Doctor in Sacred Theology. By the Rev. Alphonse John Coan, O.F.M., of the St. Louis Province. The Catholic University of America, Washington, D. C. 1924. Pp. 116.

That the Bible cannot be a sufficiently cogent rule of faith, as to the absolute truth and will of God by which man attains his last end, is becoming a generally accepted fact since Biblical criticism has thrown doubt on the original meaning and legitimate interpretation of the text which we have. Admirable and elevating though its teaching is when viewed as a whole, it is insufficient to enforce that unity of belief and action which Christ exacted from His followers when addressing them as representatives and teachers of the Christian Church. This unity can be effected only by a living authority, itself inspired of God, which, whilst it makes use of the Bible as a witness and text of its teaching, unifies by focusing the individual view on a central truth. That such authority was to exist in the Church of Christ is clear from the historical statements in the Bible itself as we have it. Such statements, for the first two centuries after Christ when their understanding was deemed of most vital importance to future generations, have been gathered and analyzed as to their genuine meaning by Dr. Coan. Presented in serial form, they offer apodictic argument to show not only that the Bible was never during all that time held to be an independent proof of Divine truth, but that it was regarded simply as an adjunct to the authority of the Paraclete living in the Church and represented by humanity in the Vicar of Christ and follower of the Apostle Peter, to whom that office was first committed. Thus St. Clement of Rome, the Didaché, St. Ignatius of Antioch, St. Polycarp, St. Irenæus, and Tertullian, are examined as to the faith and practice of their time, with the resultant conclusion that the Bible, though a text book, was never held to be an independent rule of faith such as the so-called Reformation teachers proposed it to be, in antagonism to the Papal or Petrine Church.

Priests will find the Dissertation an excellent manual to place in the hands of sincere seekers after Christian faith, such as it was taught by the Apostles and their immediate disciples with striking unanimity and clearly defined terminology.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and other Original Sources. By Ludwig Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vol. XIII. Julius III (1550-1555). B. Herder Book Co.: St. Louis, Mo., and London. 1924. Pp. 476.

The light thrown upon the history of the Church in the space of those two momentous centuries which precede the religious revolt begun by Luther, and which carry us across the counter-Reformation, through the Council of Trent, has been clarifying most of the mysteries which have caused a truly "dark age" among popular historians who found in it a favorable atmosphere for attacks upon the Roman Pontificate. To Dr. Pastor is due in great measure the credit of utilizing to the best advantage the opportunities of the opening up of the Vatican Archives under Pope Leo XIII, whose principle that "the Catholic Church has nothing to fear from the fullest exposition of historical truth" inaugurated a new era in the writing of history.

The present volume covers the brief reign of a Pope who represents, perhaps better than any one of the long series of pontiffs since Constantine's reign, the struggle between the guardians of the deposit of faith with its spiritual interests and the aggressive attitude of temporal princes and political prerogatives among ecclesiastics. Paul III, the immediate predecessor of Julius III, had had a sufficiently long reign to gather up the scattered fragments of religious unity. He was able, despite the opposition of imperial and royal contradiction, to open the Council which Clement VII had projected fifteen years before, as early as 1530. After two years of strenuous labor the sessions had to be suspended, and were not reopened until May of 1551, by Julius III. His election, which defeated that of Cardinal Pole after more than sixty fruitless ballots, brought about a certain unanimity among the Romans, with whom Cardinal de Monte, their townsman, was a great favorite. The latter as Pontiff used his popularity to much advantage for the Church. With men like St. Charles Borromeo on the one hand, and St. Ignatius of Loyola, whom the new Pope survived by but one year, to prepare the way among the secular and regular clergy, the reform from within was secured. The six brief sessions of the Council under him accomplished in reality a great deal of canonical legislation on which rests our present system of theology, both moral and dogmatic. The eleventh to the sixteenth session treated of the sacraments of Penance, the Eucharist, and Extreme Unction. The troublesome ques-

tions of jurisdiction were definitely settled, and the enactments of pastoral theology regulating the life and actions of the secular clergy were formulated on the sound basis of the evangelical counsels.

From the point of view of polemics and apologetics the account given by Dr. Pastor during the five years of Julius's pontificate are most instructive. Many of the traditional records of favoritism, simony, corruption of the clergy, are thoroughly corrected and revised, on the evidence of hitherto unused and unquestionably reliable documents. We get new glimpses of the great personages who influenced the grand reform within the Church and around it.

HISTORICAL TERMS AND FACTS. A Reference Book for Students of History. By Francis S. Betten, S.J., Prof. of History, John Carroll University. Allyn and Bacon: Boston, New York, Chicago, Atlanta, San Francisco. 1924. Pp. 165.

A complete *Outline of World History,* written without non-Catholic prejudice for the young in our schools, was issued by Fr. Betten some time ago. The perennial importance of such a text book is self-evident, especially in the United States where opportunities of getting a hearing for historical truth, which happens to be largely the truth of religion, are at the present time still greater than in most other lands among those who are not of the Catholic faith. The average teacher of history in the parochial and the common schools necessarily encounters many terms which refer to matters, events, facts, conditions, and persons that call for explanation, to be found in other parts or other sources of information, but the right understanding of which at the time of their mention and in connexion with historical events presently related, is of great importance to the student. Thus the youth in school, when he reads of the Pope's *Motu Proprio,* of the Talmud, of the Inquisition or *Auto* da Fe, of the Palatinate, Cæsaropapism, Briefs, Gothic art, and the like, is for the time puzzled, because the history of these things has not yet occurred to him.

It is to obviate this difficulty that our author supplements his *History of the Ancient and Modern World* by a reference book of modest compass, to which teacher or pupil may at once turn for the requisite information, thereby saving the trouble of consulting larger and often inaccessible sources, such as encyclopedias.

The number of topics defined is of necessity limited, as is also the extent of the information given in each case. But there is a fair survey and estimate of the actual doubts and needs of the young reader of history. The answers are brief and to the point, so as to satisfy the want of the moment and dispel the haziness that besets

the student's mind about facts when he fails to grasp his terms or their full meaning in relation to his subject. We mention the book especially because it may help priests in their task of teaching and give precision to their explanation of historical errors that affect religious belief, when they preach or instruct converts.

Literary Chat.

In *On Miracles and Some Other Matters* Sir Bertram Windle brings together a number of his essays and review articles, all treating of subjects possessing permanent value. The chapter which gives the leading title to the collection contains a critical study of the case of Pierre de Rudder, a poor mechanic who lived in the village of Jabbeke, near Bruges, and whose leg was suddenly healed of a compound fracture of eight years' standing by the intercession of Our Lady of Lourdes. The instantaneous cure took place not at the world-famed grotto but at Oostaker, a shrine near Ghent. The case is a classic example of a "modern miracle" and is to be found recorded in practically every book that chronicles the supernatural favors granted to her clients by the Lady of the Rock.

The value of the reëxamination of the case made by Professor Windle and narrated in the volume just mentioned lies in the critical details which that eminent scientific authority brings out and which prove to evidence that the sudden healing of de Rudder's doubly fractured and suppurated knee could not be accounted for by natural causation.

The other topics treated in the volume, notably those touching upon archeology, folk-lore and primitive religion, are, it need hardly be said, handled with that insight and wealth of culture and literary distinction which are the well known hall-marks of whatever this many-sided scholar sends forth, whether in the interest of scientific progress, historical research, general culture, or defense of the faith.

Although many of the wonders of Lourdes are such that for the fostering of piety they require no critical acumen, nevertheless, if they are to be utilized for apologetic purposes, they need to be examined with all the rigor that the most exacting canons of criticism demand. Fortunately the French physicians, especially those who have all along had charge of the Bureau of examination at Lourdes, have been men upon whose critical ability, experience, and scientific attainments perfect reliance can safely be placed. Recently the President of the Medical Bureau, Dr. Marchand, has issued a critical study of some of the latest marvels: *Les Faits de Lourdes: Trente guérisons enregistrées au bureau médical* (1919-1922), (Paris: P. Téqui).

The thirty cures are rigorously tested in regard to their antecedents, the actual circumstances of their occurrence, and their consequent history. The author is not pleading a case: he is examining facts and witnesses, with a view to bring out their objective and logical implications. The reader is given the materials and other evidence upon which he can make up his own judgment. The book is a worthwhile contribution to recent apologetical literature.

Miracles are by definition essentially *opera sensibilia*, even though the greatest supernatural events are supersensible. The latter occur in the world of grace, and within the soul. They challenge the admiration, not of the animal but of the spiritual man. They rise in wonderfulness from the commonplace experiences of novices up to the ecstatic communings of the saints with God and the Blessed.

The story of a life wherein wonders such as even the most marvelous records of sanctity hardly surpass, if

equal, is told in a recent book entitled *Une Possédée Contemporaine* (1834-1914). It is the case of a woman who in her young girlhood began to be the battleground wherein an almost incessant war was waged between God and Satan. Frequently rapped into prolonged ecstasy and favored often with the visits of angels, saints, Christ and His Mother, she was in turn for years the victim of veritable possession, sometimes by one, sometimes by several demons. Repeated exorcisms seem to have afforded no permanent relief from tortures which were as much bodily as they were mental and moral. Eventually the victim was liberated at Lourdes.

The story is so strange, the experiences narrated so terrible, as to be well-nigh incredible. No one would or could believe it were it not based on the unimpeachable testimony of eye-witnesses—that namely of three priests who successively or simultaneously were her directors during about a half-century. They wrote down with care and minute detail the strange events which they saw and heard.

Nothing of course could be easier than to deny that these things as narrated ever occurred or could occur. Hardly less easy it would be to attribute them to autosuggestion: the occult forces of the human organism. The present reader is obviously free to choose either of these lines of least resistance. However, before coming to a final decision, it were well to examine the testimony as it is given verbatim and in full in the book, the full title whereof runs as follows: *Une Possédée Contemporaine* (1834-1914). Hélène Poirier de Coullons (Loiret). D'après les notes journalières de trois prêtres Orléanais. Transcrites par le Chanoine Champault, l'un d'eux, Directeur honoraire de l'Institution de Gien. (Paris: P. Téqui, 1924).

It would be interesting to have the opinion of Fr. Thurston, that prince of critics, on this extraordinary case.

"What is Lourdes? God only knows. I doubt if any human intelligence can understand it—still less explain it." This is the opening sentence of Mr. John Oxenham's volumette, *The Wonder of Lourdes* (pp. 62; Longmans, Green & Co., N. Y.). In it the author gives the best answer he can, by describing very briefly Lourdes as it is and how it came to be what it is. The booklet is neatly made, graphically illustrated, and may to advantage be handed to any one asking why Catholics go to Lourdes or venerate Our Lady of the Grotto.

Helps for catechists continue to multiply. First, there is a new revised edition of the Baltimore Catechism prepared by Fr. Kelley, C.S.B. The editor claims for it, and justly, that it answers to the fundamental principles of the best method of religious instruction. (Pp. 94. William H. Sadlier, N. Y.)

Then here is *Teaching of the Catechism,* a book for teachers of children under twelve, by the editor of the *Sower* (pp. 120; Benziger Brothers, N. Y.). Intended to correspond to the *Sower's* scheme of catechetics, it is easily adaptable to any other system. Several small charts comprised within the text will be found suggestive by teachers for whom the manual is devised.

Every one who has to teach children, young or old, knows the value of stories, anecdotes, examples, and how difficult it is to find illustrations that do illustrate. There is in English a goodly supply of such material of decidedly unequal and indeed in some cases of no value, as every one knows who has tried the stories on their hearers. A new collection compiled by Canon Deplessy of Notre Dame, Paris, has recently been published under the title, *Histoires de Catéchisme,* in three volumes (P. Téqui, Paris). The stories follow the text of the average catechism and can be rcommended as on the whole tellable, pointed, and generally worth while for the use of both teachers and preachers.

Almost half a century ago Manzoni's *I Promessi Sposi* had already passed through 118 editions in Italian, 19 in French, 17 in German, and 10 in English. How often it has been since reprinted in these several languages, the curious may investigate. The figures suffice to show how wide has been the appeal of this master-

piece of creative literature. We have had a number of faithful and readable versions of this story, but none that was adequate both in form and in matter. Quite recently a translation has been made by the Rev. Dr. Daniel J. Connor of the Scranton Diocese. Although the translation of *The Betrothed* issued by the Bohn Library proclaimed itself (in 1844) to be the only complete English version of the Manzoni classic, it is announced that the present volume is the fullest translation of the story, so far published, including as it does the author's latest revisions. The volume is issued by the Macmillan Co. (New York, pp. 685).

To eulogize the original at this day would be like sounding the praises of Hamlet. *I Promessi Sposi* holds by common consent a permanent place amongst the world's classics. Of it Goethe said that it "soars far above all that we know of the kind . . . all that comes from the soul of the writer is absolutely perfect; and the outward —the description of scene and character—are in no way inferior to the inward". As the preface to the new translation states, "During his last Italian tour Lord Macaulay, according to his usual plan of reading the literature of the countries through which he was passing, devoured Manzoni's three volumes with characteristic avidity. 'I have finished Manzoni's novel, not without many tears,' he writes in his diary. 'The scene between the Archbishop and Don Abbondio is one of the noblest I know. The parting scene between the lovers and Father Cristoforo is most touching. If the Church of Rome really were what Manzoni represents her to be, I should be tempted to follow Newman's example'." While all this is true, readers who relish only the direct and matter-of-fact style of the modern novel will have little taste for the many digressions and the long-drawn-out dialogues that characterize the elder classic. On the other hand, such readers are usually adepts in the art of skipping and know how to skim over the accidental so as to dip into the substantial. Needless to say, Manzoni designed the episodes to bring out the historical setting of the story, while the lengthy conversations were meant to reveal the inmost soul of the leading actors who are no less contemporary figures than universal types of humanity.

No higher praise could be given to the present version than to say that both in substance and expression it is worthy of the great original. Faithful to the Italian text, its English is thoroughly idiomatic. This is saying much, seeing how widely different the temper of the warm language of the South is from that of the cold tongue of the North. Like every other classic, it should be read in the original. Those, however, who have not the mastery of Italian will find no better introduction to the *I Promessi Sposi* than Dr. Connor's excellent translation. Happily the bookmaker's art has lent itself gracefully to giving the version a dignified embodiment.

Although commentaries on the new Code, both general and special, are continually multiplying, little has appeared of late on the public jurisprudence of the Church. And yet the Jus Publicum is a department of ecclesiastical science of extreme importance, involving as it does the multiform and difficult interrelations between the Church and the State. Moreover, it holds out a unique interest to the student, since it discusses problems touching the domains of Apologetics, Ethics, and juridical history. A noteworthy book entitled *Jus Publicum Ecclesiasticum* from the pen of P. Matthaeus Conte a Coronata, O.M.Cap., D.J.C., has recently been issued by P. Marietti, Turin (pp. 267). Modestly designated as an *Introductio ad Institutiones Canonicas in usum Scholarum*, it embraces comprehensively the general internal and external jurisprudence of the Church and likewise special topics such as concordats, ecclesiastical immunities, and the various codifications. The matter is thoroughly systematized and developed in strict Scholastic method—the irrefragable syllogism being everywhere in service. The whole is set forth in a style than which none could be more direct and translucent. There is a useful bibliography, a thorough analytical table of contents and a serviceable index. The work is therefore a model text-book, a perfect class manual, and

a practical auxiliary to private study and review.

Students of St. Thomas's political teachings will welcome a convenient brochure (pp. 140) containing two famous opuscula, *De Regimine Principum* and *De Regimine Judaeorum*. The tractates are preceded by a critical dissertation on their authenticity, and the character and value of the political doctrines they embody. (Pietro Marietti, Turin.)

It falls to the lot of most priests to be called upon, at least occasionally, to guide chosen souls along the highest ways of the inner life. Happy the director who possesses in these cases both the gift of understanding which enables him to discern the divine vocation, and the gift of counsel which suggests to him the safe and sure lines of spiritual progress. The art of directing souls is of course best acquired by self-practice. At the same time books on ascetical and mystical theology are indispensable helps. The number of such helps is very large and continually increasing. Recently there has been added to the list the *Life of Marie-Anne-Hervé-Bazin*, known in the religious congregation of Marie-Reparatrice as "Marie de l'Agnus Dei".

The book has been worthily rendered from the French into English by Fr. Michael Hill, S.J. The saintly religious was the niece of the illustrious litterateur, M. René Bazin, who has contributed the Preface.

The significance of the book for the guide of souls lies on the one hand in the experience of God's methods which the life of this singularly gifted woman affords; and on the other hand in the use he may make of the *Life* by placing it in the hands of young maidens who are *really* aspiring to sanctity. (The adverb is sometimes purposely stressed because the aspirant is dismissed for the unpardonable sin of being a devotée.)

The outstanding feature in the life of this holy *religieuse* was intense suffering, borne with love and serenity in the spirit of reparation. There was little else in it to attract attention. The observation, therefore, of René Bazin, her uncle, should not be passed by unnoticed: "Those who are repelled by the idea of expiation or by that of the reversibility of merits, those whose heads turn dizzy at so high an elevation, will do well, I can assure them, not to read this book. It is all but devoid of events—unless it be called an event when a soul has achieved one of the stages of its ascents toward God."

Pertinent to the foregoing is a beautifully made booklet entitled *True Devotion to the Passion* from the *Writings of Blessed Battista Verani, A. D. 1458-1527:* edited by Enid Dinnis (New York, Kenedy & Sons, pp. 111). It contains a new translation of the meditations of Bl. Battista, first on the inner sufferings of our Lord, and secondly "considerations" on the physical aspects of the Passion. The introduction embodies a sketch of Bl. Battista's life by the editor. The latter's name guarantees the literary quality of the work, particularly with those who have read the *Anchorhold, Mystics All,* and the other gems of spiritual culture with which that graceful writer has enriched our religious literature. The booklet will be prized by priests and religious both for the instructive and interesting biography and for the solidly devotional reflections—which seem to have been in a sense "inspired"—on the central mystery of Redemption.

The Last Supper and Calvary is the title of a pamphlet embodying Father Maurice de la Taille's reply to some points of criticism made against his *Mysterium Fidei*. The doctrine of the essence of the Holy Sacrifice of the Altar is lucidly explained in this reprint of the learned Jesuit's articles that appeared in the July and August numbers of this REVIEW. (Dolphin Press, 1305 Arch St., Philadelphia; pp. 56.)

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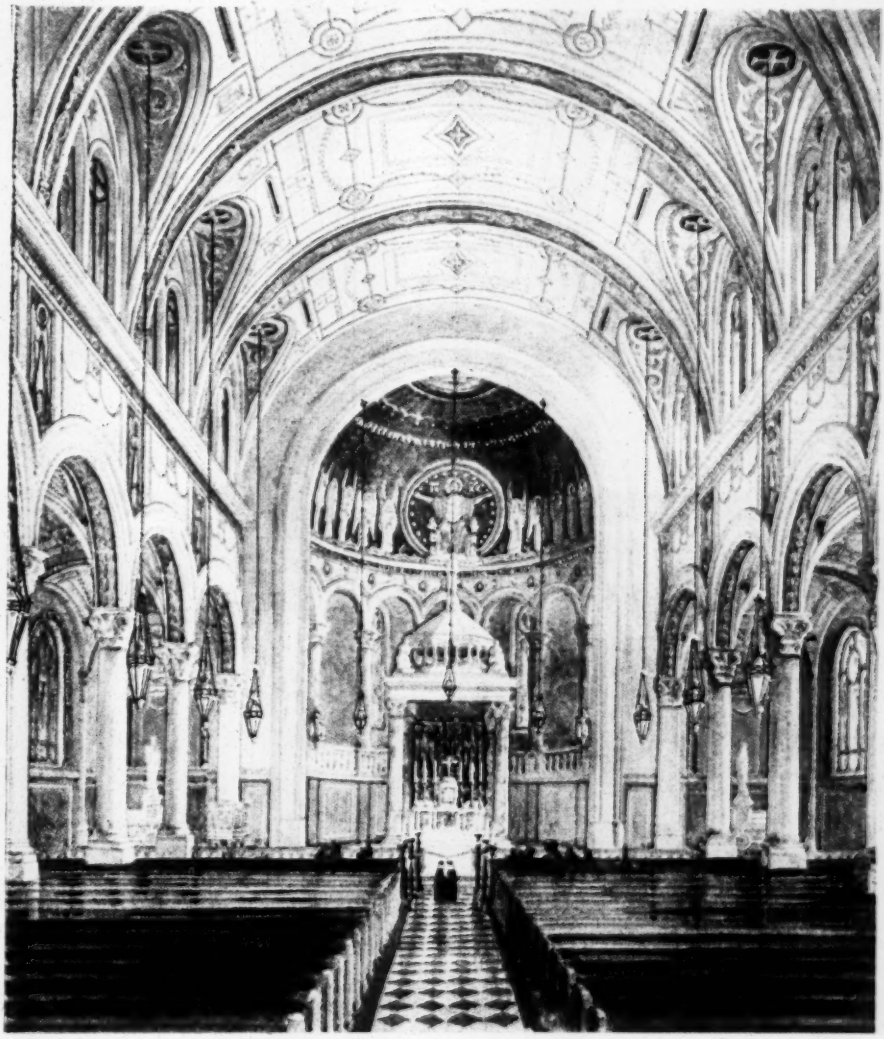

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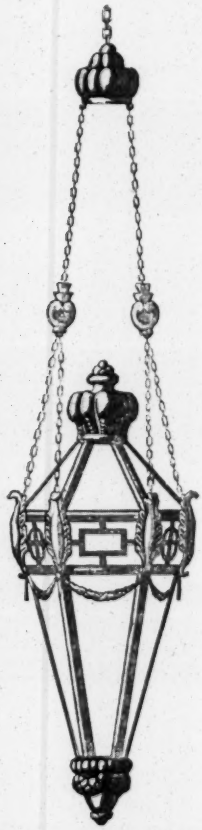

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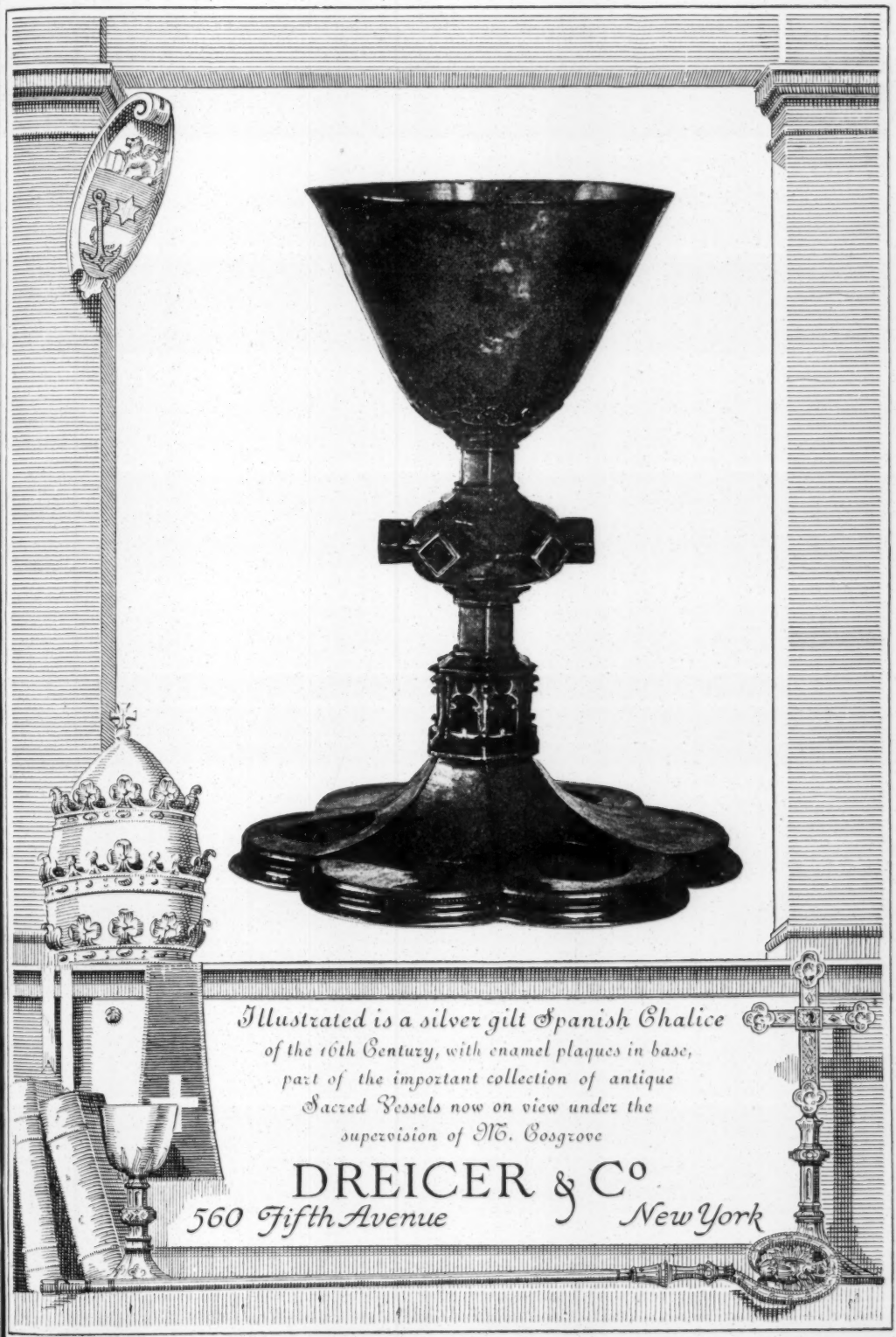

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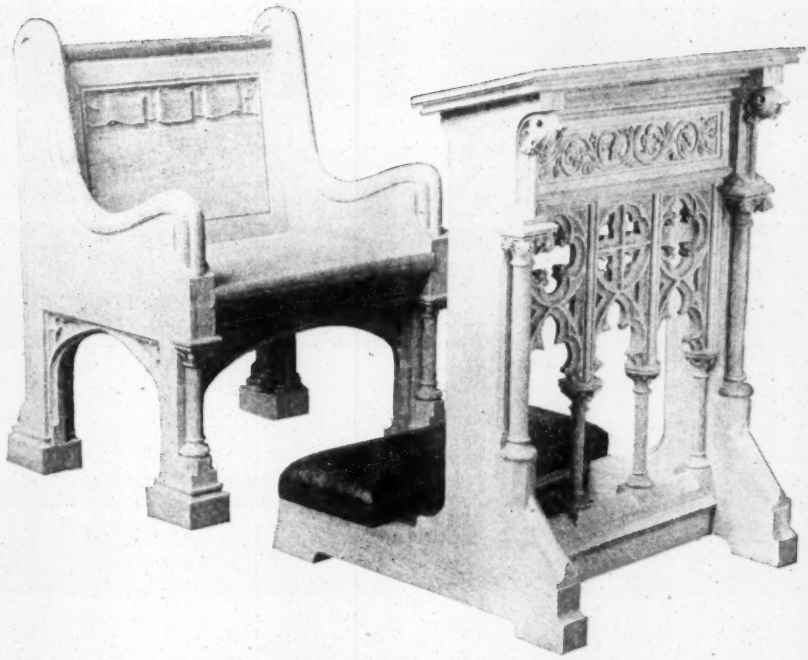

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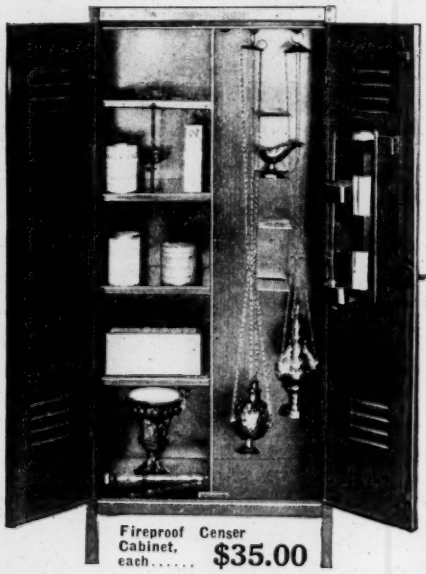

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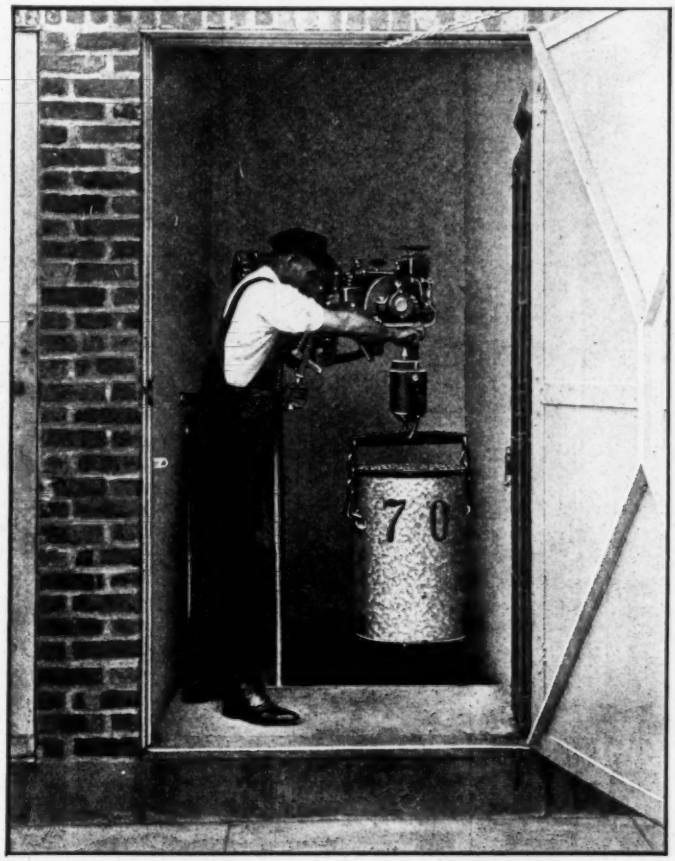

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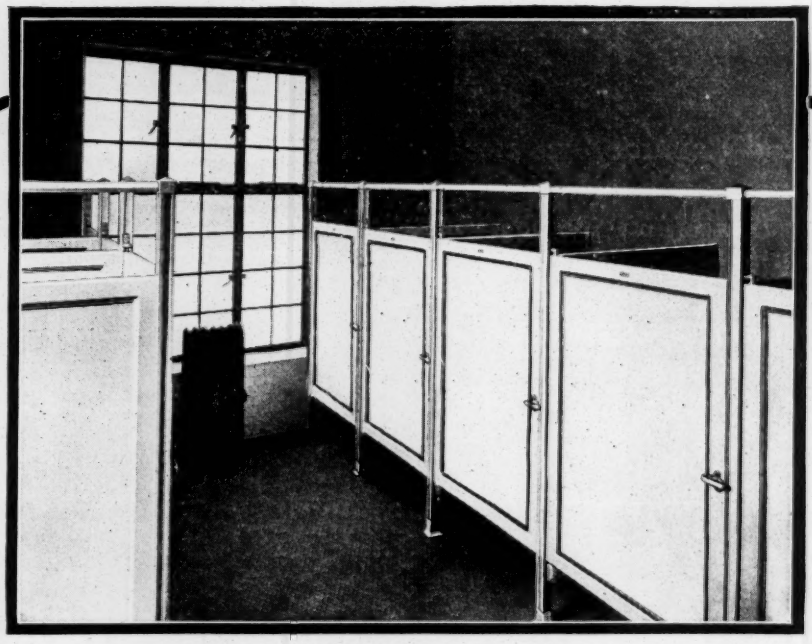

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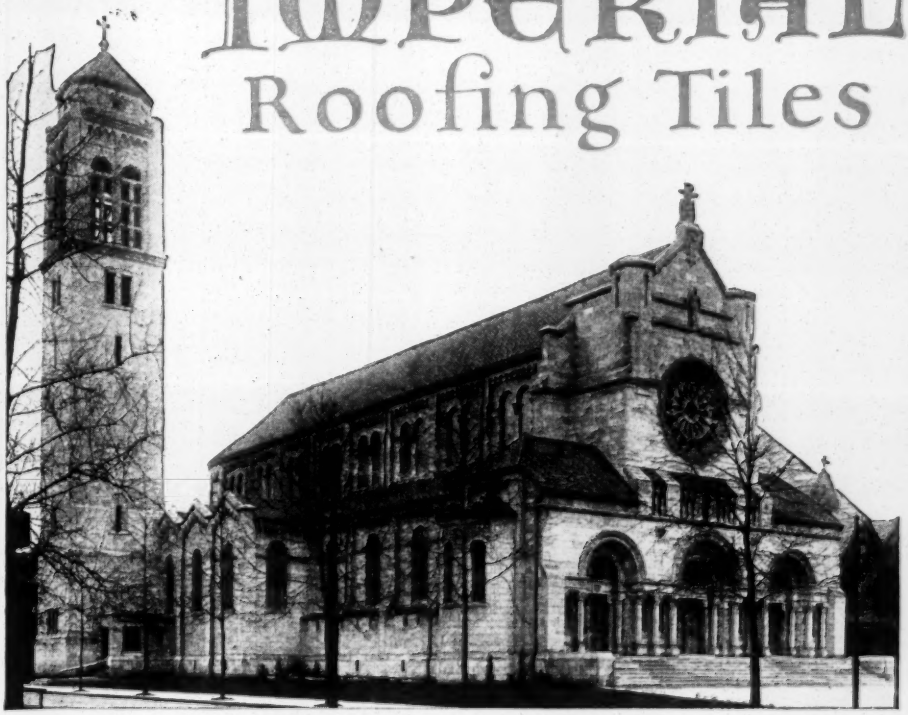

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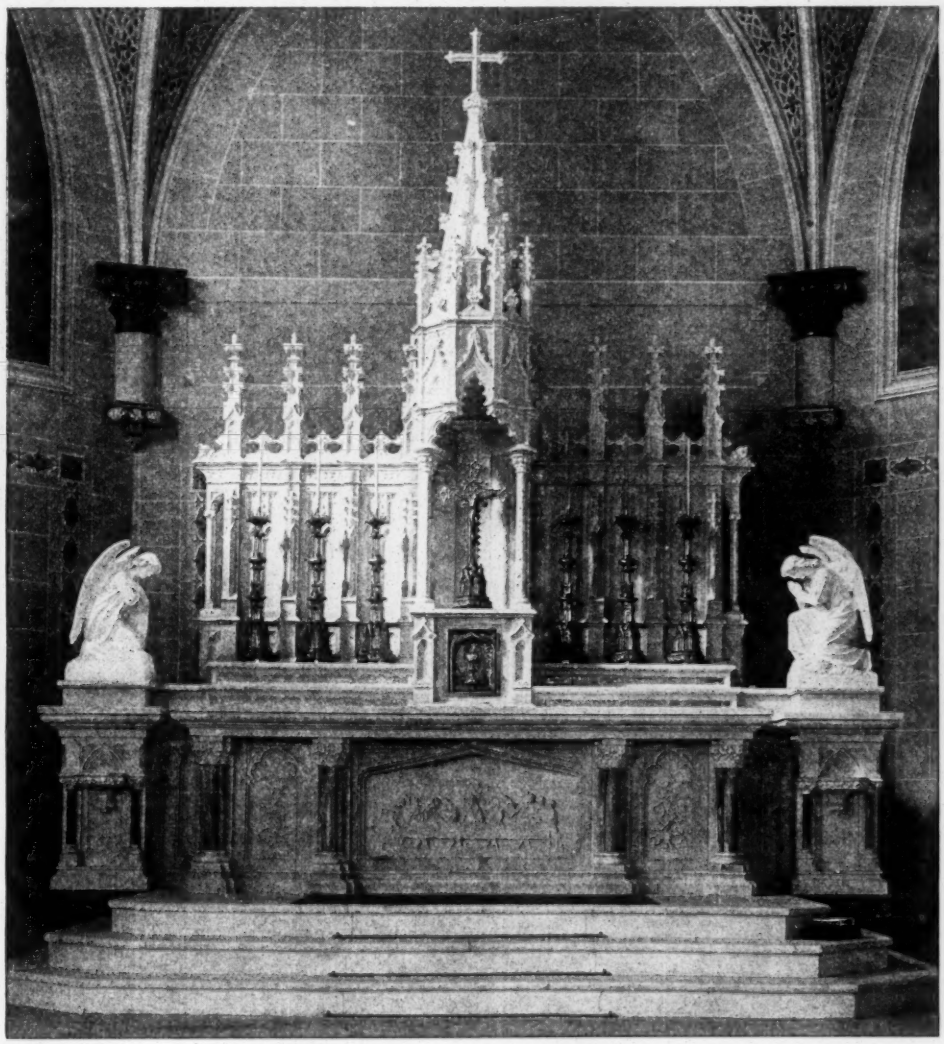

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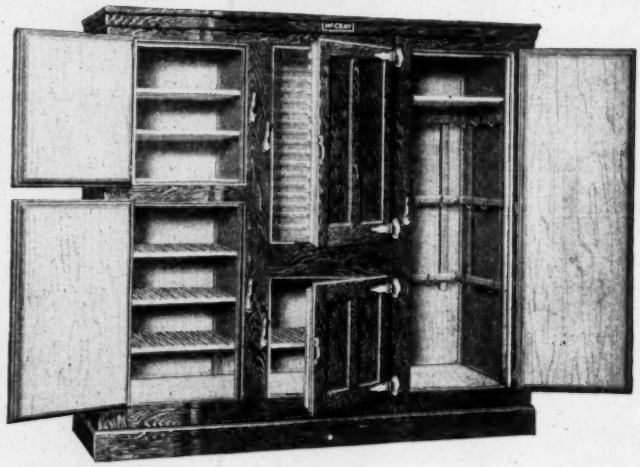

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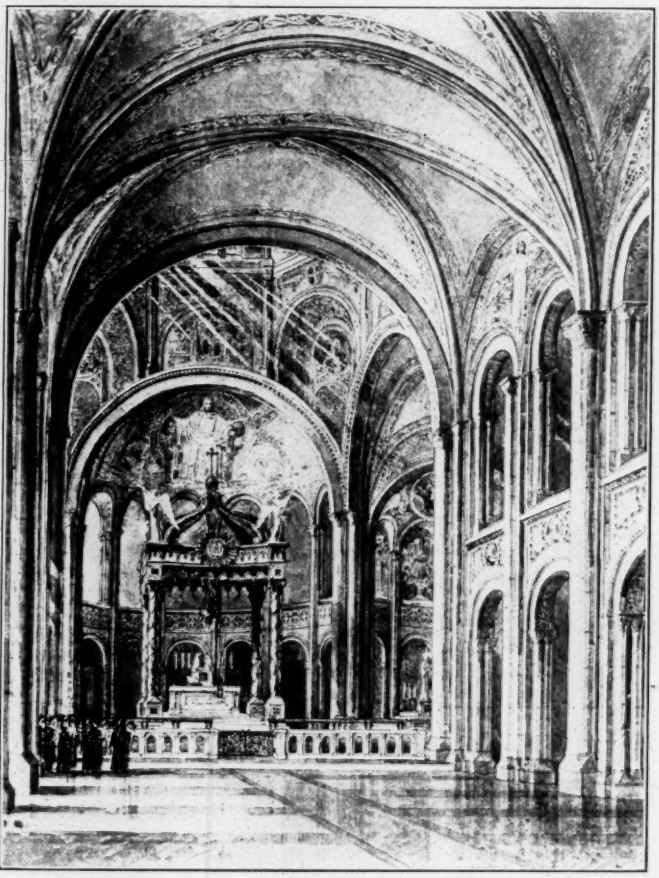

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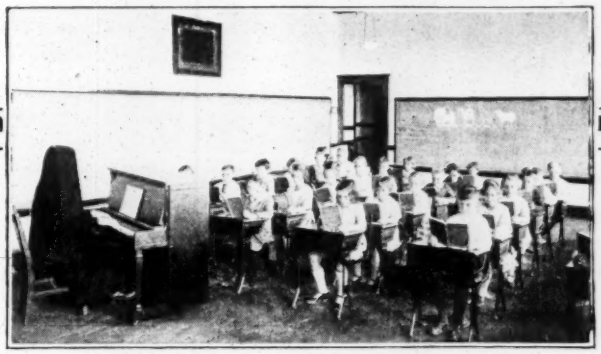

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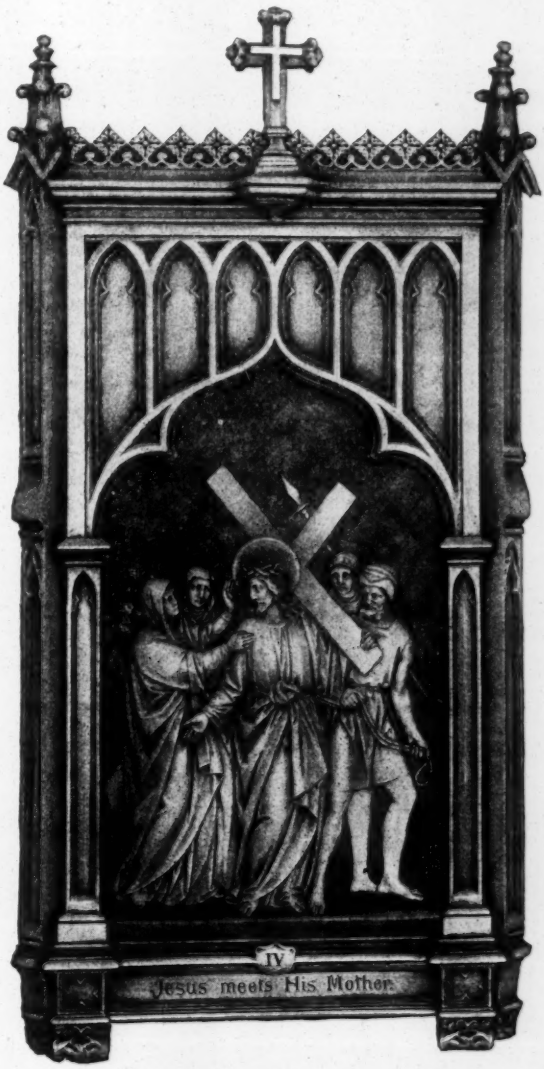

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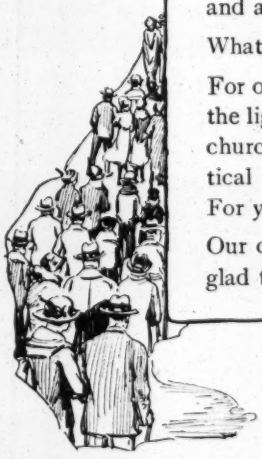

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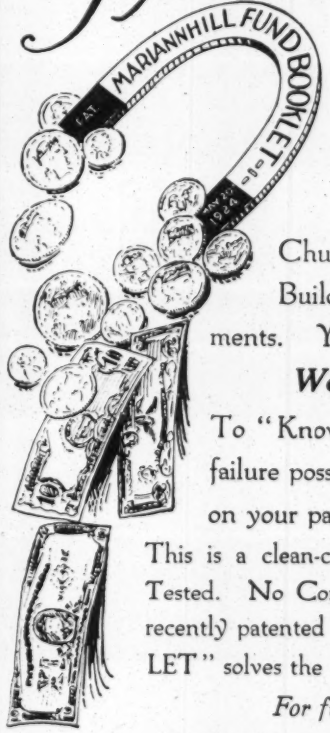

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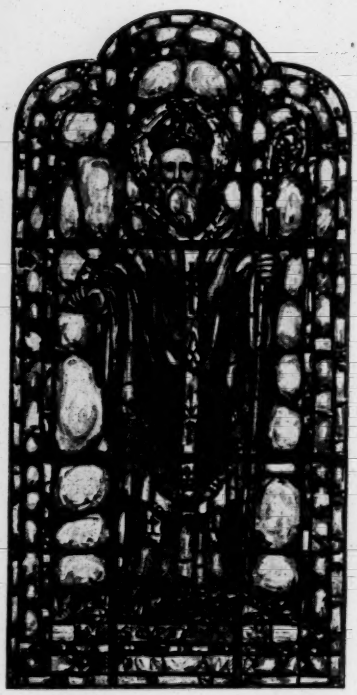

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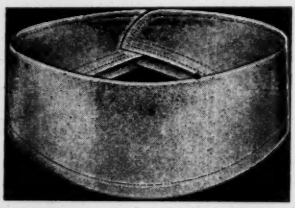

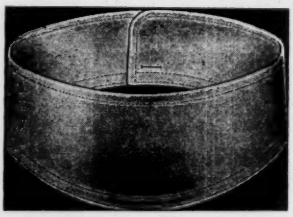

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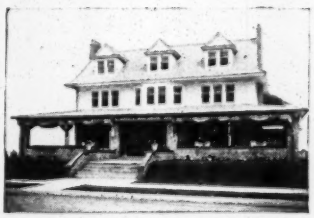

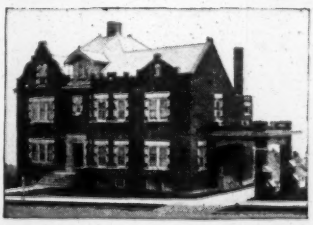

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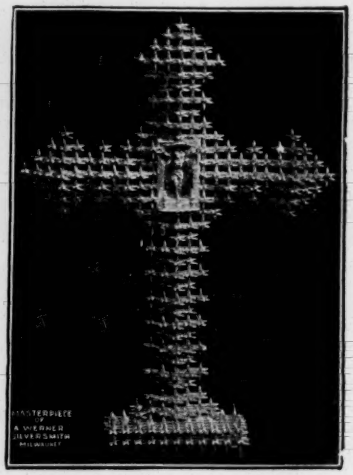

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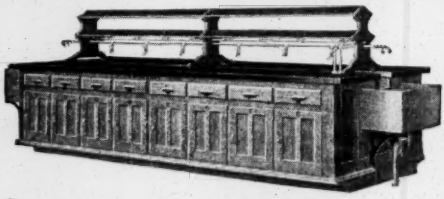

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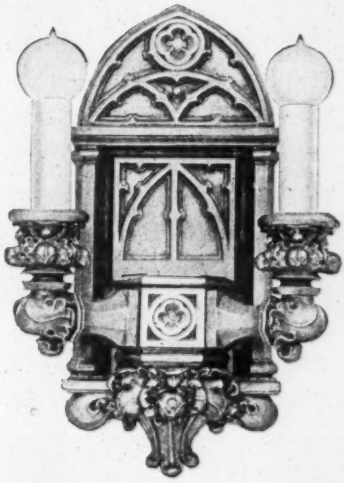

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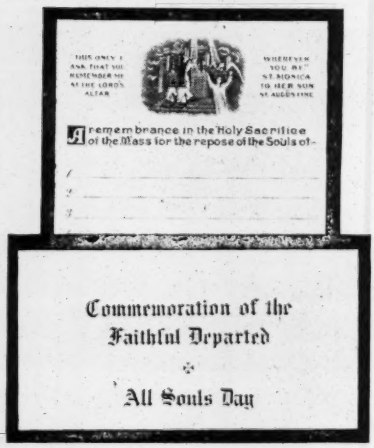
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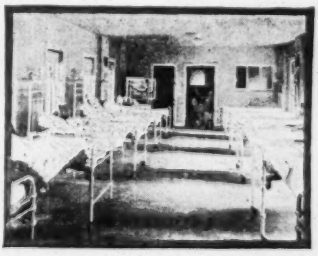

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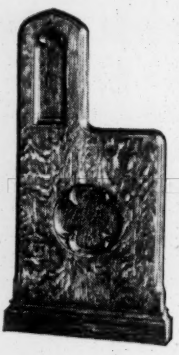

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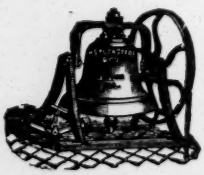

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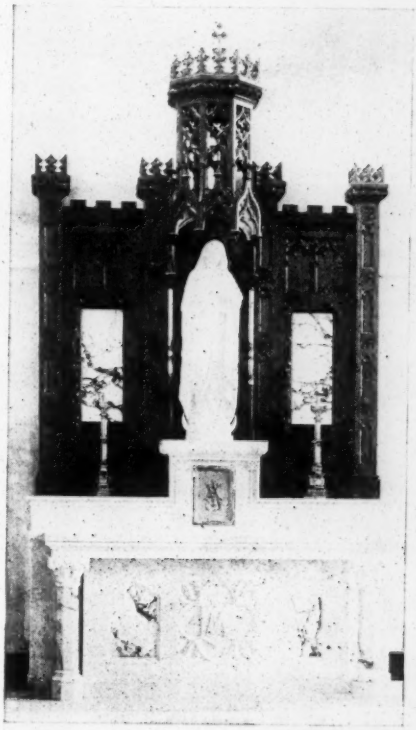

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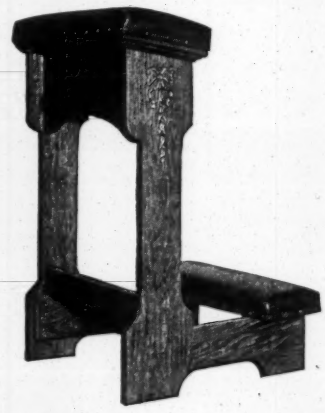

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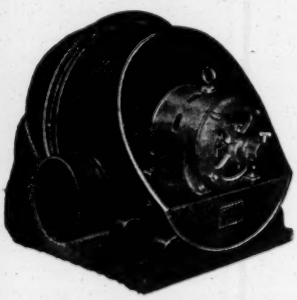

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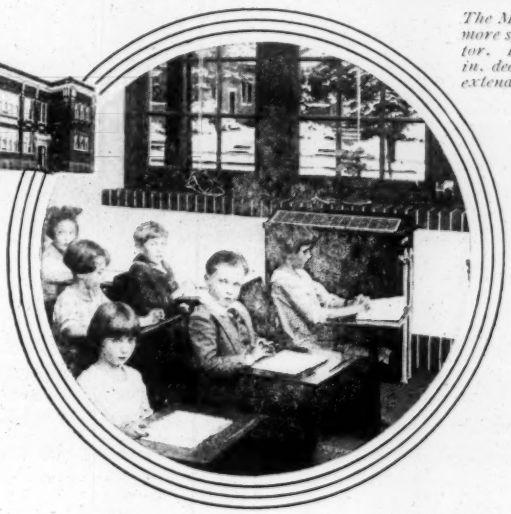

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